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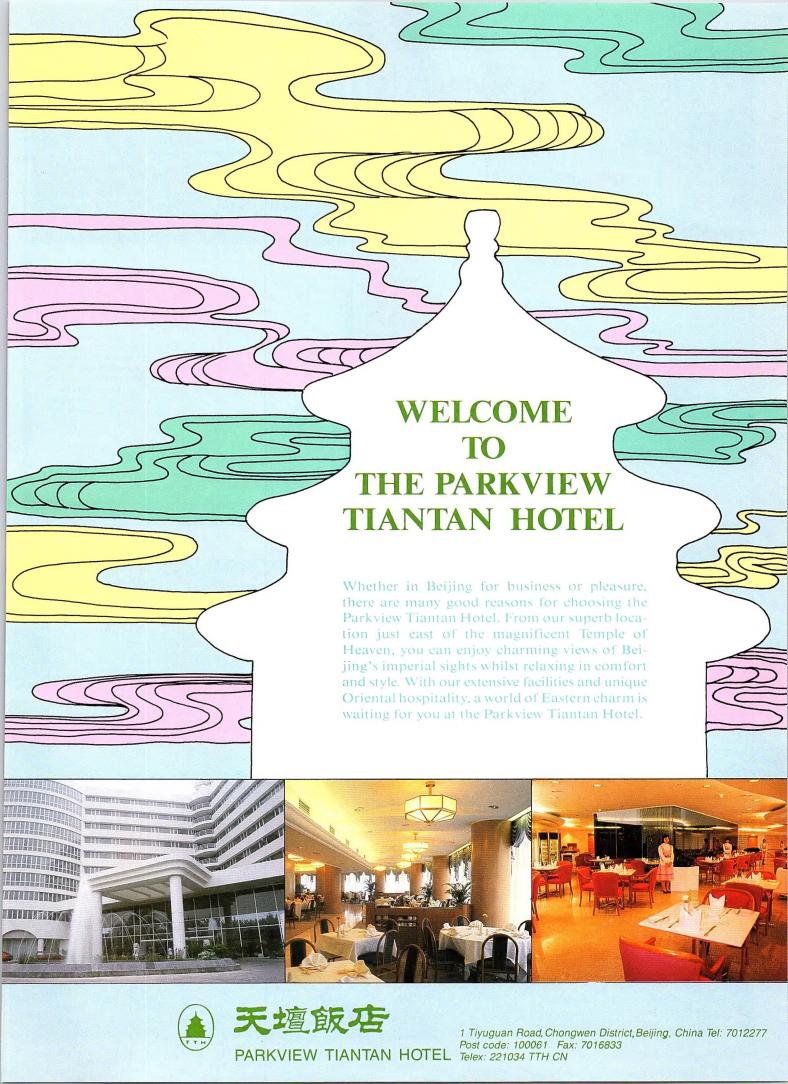
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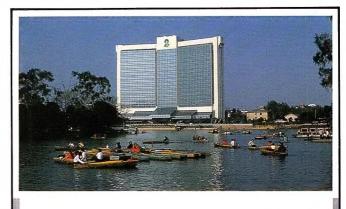
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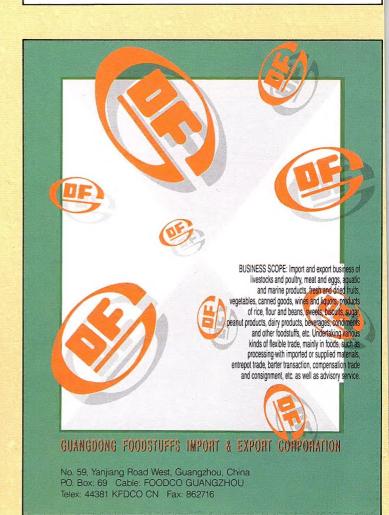
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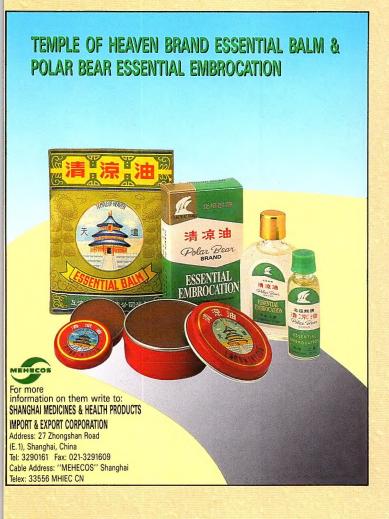
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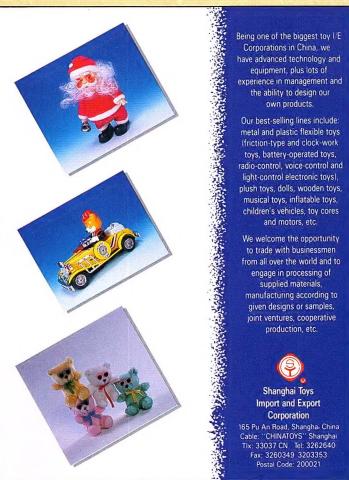
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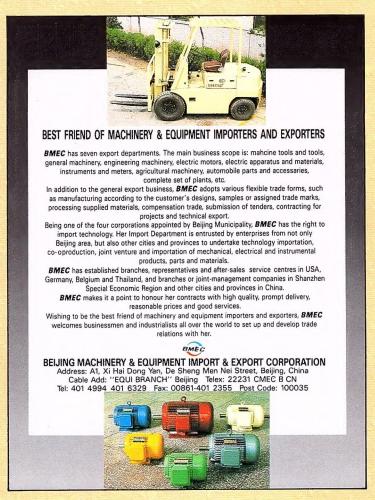
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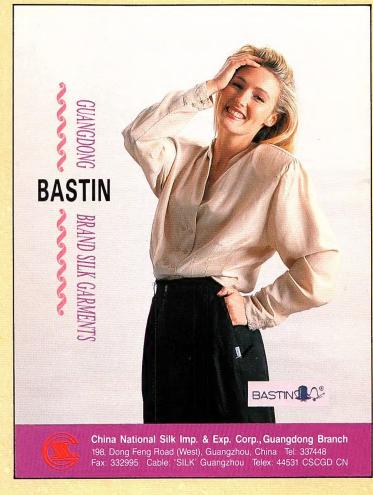
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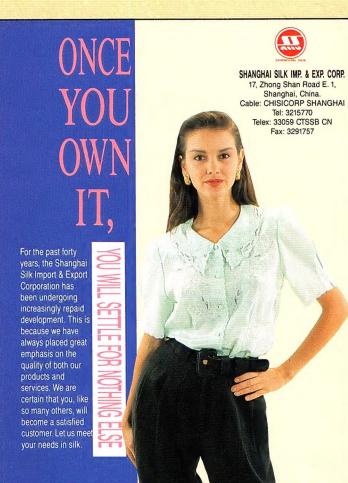
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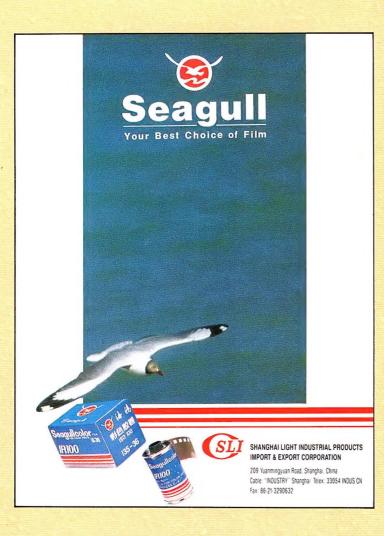












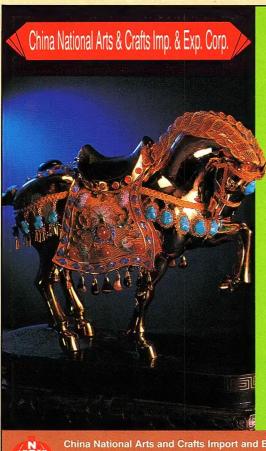


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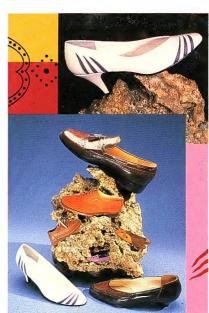
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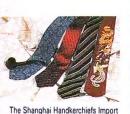
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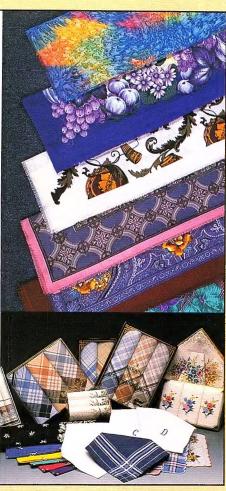
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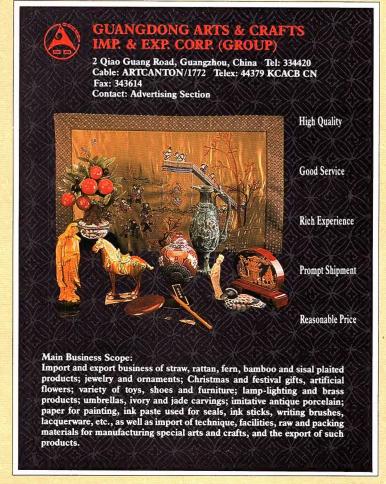
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EDITORIAL

Tianjin: A Past and Present Communications Hub

Tianjin is the third largest metropolis in China, and, in fact, is the largest industrial city of northern China. It is only appropriate, therefore, that CHINA TOURISM designates this particular issue as its Tianjin Special, focusing on this bustling entrepot and industrial giant.

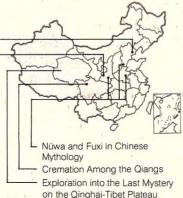
As you read on, you will realize that beneath the modern facade, Tianjin offers a variety of historical sites of interest. Apart from modern parks and ancient temples and pavilions. Tianjin has a number of tastefully styled Western houses which can trace their architectural heritage to many European countries. You will glean a glimpse of Dule Temple and Panshan Mountain's panoramic landscapes in the city's northern suburbs, a discovery which Qianlong, a Qing Dynasty emperor, made too late to save the millions of taels he had already spent gallivanting about in southern China. As no trip to northern China would be considered complete without a visit to the Great Wall, we will also take you to a section of it at Huangya Pass as well.

More than this, we will introduce you to the people of Tianjin, their likes and dislikes, as well as some of their customs and traditions. We will bring to you a sampling of their better known culinary delights, and bring you to some of their preferred dining places. Last, but not least, we will introduce you to Huo Yuanjia, a Tianjin martial arts master from a hardscrabble background who provided the actor Bruce Lee with perhaps his best known role.

As Emperor Yongle, who gave Tianjin its present name, did some six centuries ago, we invite you to ford the Haihe River with us and observe Tianjin on the following pages.

Front Cover: To celebrate the Lunar New Year, Tianjin's little girls wear phoenix-patterned red velvet flowers (by Cai Chengzhong).





Green Taohe Inkslabs Combine

Beauty and Utility

Tianjin Special

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PUBLISHER:

H.K. China Tourism Press 17/F., V. Heun Building 138 Queen's Road Central Hong Kong Tel: 541 1331 Telex: 82225 HKCTP HX

Cable: HKCATMPS Fax: 854 1721

Director: Tchan Fou-il
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Managing Dept.: 541 1331
Advertising Dept.: 541 1331
Trade Service Dept.: 541 1331
Photo Loan Dept.: 541 1331 >
Colour Separation: Goody Colour

Separation Ltd.

Printer: C & C Offset Printing Co. Ltd. 75 Pau Chung St., Kln., H.K.

AGENCIES:

Tel: 713 5175

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Belgiums: Sun Wah Supermarket
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The Philippines: Good Quality Merchandising, Manila **U.S.A.:** China Periodical Distribution, Los

Angeles Oriental Culture Enterprise Co., New York China Daily Distribution Corp., New York

SUBSCRIPTION AGENCIES:

(Please refer to subscription data at back of book)

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News-stand price: HK\$25

A Ford in Tianjin's Past



ianjin, one of the three municipalities directly administered by the central government (besides Beijing and Shanghai) is the third largest city in China. It occupies 11,300 square kilometres and has a population of 7.6 million people. Lying on a low plain adjacent to the Bohai Bay, it serves as a hub of communications in North China. Travel and communications have been and continue to be the defining feature of Tianjin.

Until a few thousand years ago, most of Tianjin was underwater. Today shells, skeletons of whales and dolphins and other species of marine life are still to be found in the soil. People have been living in Tianjin since at least the Warring States Period (475-221 B.C.), but it was not until the completion of the Grand Canal during the reign of the Sui Dynasty Emperor Yangdi (reign dates 605-618) that Tianjin attained any potential for significance.

But this significance was a long time coming. The village name Zhiguzhai was the earliest official name given to the territory of Tianjin; this name was replaced with the name Haijinzhen in 1316. After the death of the founder of the Ming Dynasty, Emperor Hongwu, his fourth son.

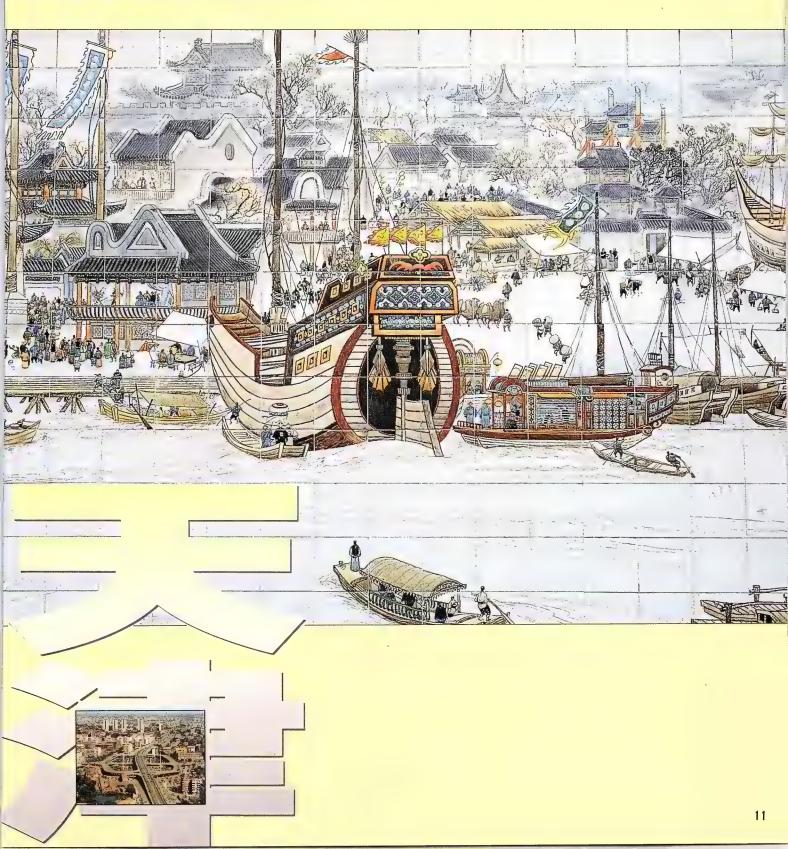


Water transport of imperial tribute grain to the capital through Tianjin (photo by Peng Zhenge)

hu Di, Prince of Yan, together with his own army crossed the Haihe River enroute to overthrowing Emperor Hongwu's successor, and ubsequently became Emperor Yongle. He then changed the name of Haijinzhen to Tianjin, which literally translated means "the point where son of Heaven once forded the river".

Emperor Yongle then moved the capital from Nanjing to Beijing. Coincidently, Tianjin's significance in China began to increase. Aside from s importance as a strategic gateway from the sea to Beijing, a major factor in its rise was the vast quantity of imperial tribute rice from the outhern part of the country transported through the Grand Canal docking at Tianjin. The city, only 120 kilometres from Beijing, also develed into a commercial and tourist centre with its own specific lifestyle as a result of its favourable geographic position. By the mid-nineteenth entury, Tianjin had become a bustling entrepot with a population of approximately 200,000.

As a result of the Treaty of Peking ending the Second Opium War (1857-1860), Tianjin was designated as an open port for foreign trade ith concession areas earmarked for occupation by the residents of these countries. The legacy of this is many beautiful buildings with Westrn architecture which have become a characteristic of the city.



TIANJIN SPECIAL

Tianjin Sparkles at Night



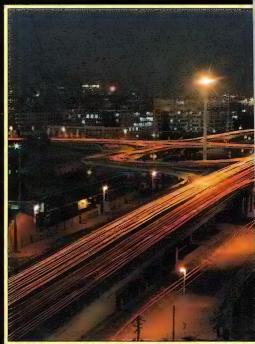
The Nanshi Food Mall occupies an area the size of a city block in old Tianjin (by Zhi Zhu).

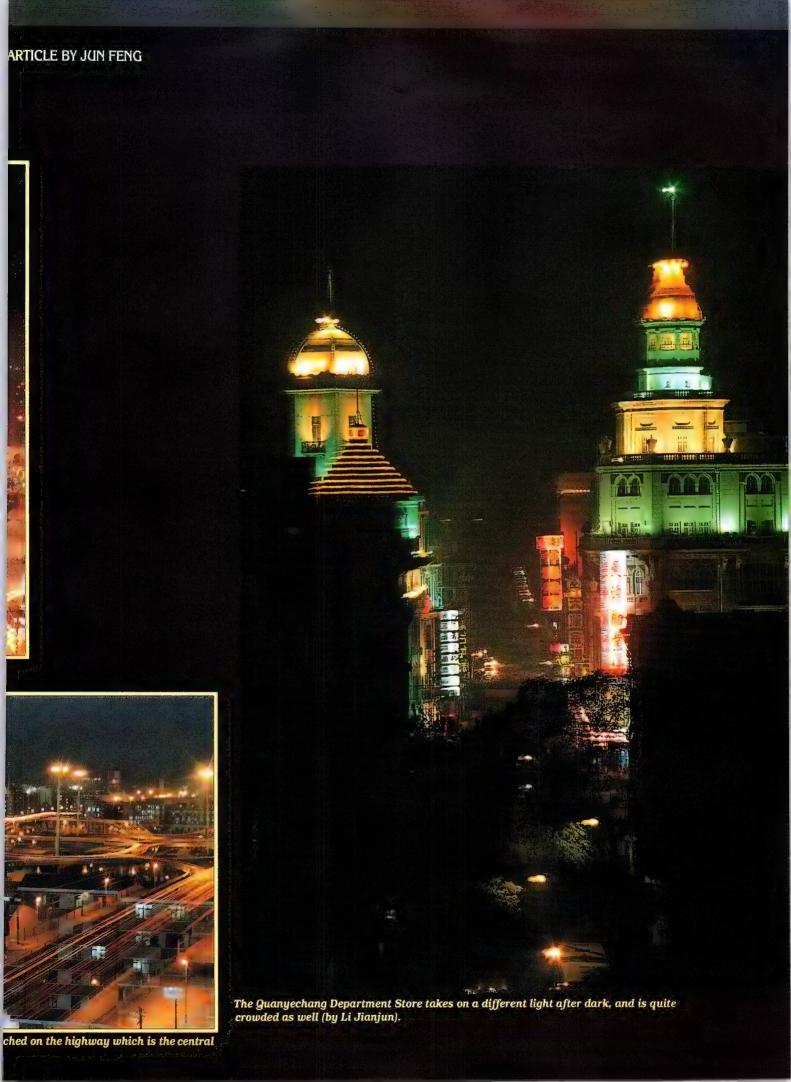
s night falls, Tianjin, like any city, shows a different side. And, after a busy working day, people set aside their daily concerns to relax and enjoy life under the colourful neon lights.

Riding from Beijing on the night train, it took us less than two hours to arrive at the recently constructed East Tianjin Railway Station. Looking back as we exited the station, what particularly caught our attention was the clock tower. The station itself was constructed in a modern Western architecture, and is characterized by rectangular shapes, compatible with the prevailing style of architecture in Tianjin. The pale blue tower dominates the night and lends a futuristic look to the station. The Chinese characters meaning "Tianjin Railway Station", in red, serve as a counterpoint to remind us of where we really were. The reflection of the station on the Haihe River created a shimmering surrealistic representation of the station and the lights of the park on the opposite bank of the Haihe.

Leaving the station for downtown Tianjin, we came to a flyover on Central Circle Route. The locals refer to it as "Butterfly Bridge". The Occidental conception of a "cloverleaf" intersection has a poetic Chinese interpretation here, as the lines created by vehicle lights have, in the eyes of the natives, formed the outline of a butterfly. This "Butterfly Bridge" has become an important hub of communications in Tianjin as the Tianjin-Tangshan Highway passes through this traffic centre.

By now we felt very hungry and hurried to Nanshi, the old downtown area, to the Nanshi Food Mall, built only a few years ago. Electric lights brightly outlined the







The East Tianjin Rollway Station stands in serene repose by the Haihe River (by Yuan Wenbin & Wu Zhongdi).

contours of the food mall. An interesting synthesis of Western and Chinese architecture, it is shaped like a square. At each of the four corners a tower erected in traditional Chinese architecture stood guard.

Here within the walls of the food mall, a veritable emporium of culinary delights encompassing all cuisines within China, one could savour a wide range of foods from snacks to full banquets. The social life of Tianjin people revolves around supper, so very often they go out to dine with friends and acquaintances. With its cornucopia of food, the Nanshi Food Mall presents an ideal setting for socializing.

While sauntering among the many establishments within the food mall, I sampled some of their tasty wares. Before I could cover even half of the mall, I had already eaten to the saturation point, and enjoyed every morsel that I ate.

Quanyechang is the name of the largest department store in Tianjin, and is located in the busiest section of the city. The architecture is similar to pre-World War I buildings in Europe. With coloured lights playing on its alabaster surface, it seemed as if a piece of Europe has been whisked across time and space to rest in a corner of Tianjin. Known as "the Shanghai of North China", at night it has a striking appearance. Opened in 1928, Quanyechang also includes a cinema, a theatre and a teahouse. Even at night, thousands of people were moving, and milling about. In the surging ebb and flow of the people, I sensed I was feeling the pulse of business activity in Tianiin.

As one of the coastal cities most accessible to foreigners, Tianjin has logically been a preferred venue for hotel joint ventures between Chinese organizations and foreign companies. One of these cooperative efforts is the Crystal Palace Hotel Tianjin. On weekend nights, a weekend lakeside dinner special takes place in this hotel. The next day happened to be a weekend, so I decided to take advantage of this special. This was indeed a wise decision on my part. The corridor along the lake serves as a lovers' lane of sorts. In fact, from afar, the brilliantly lit hotel standing by a lake truly resembles a modern crystal palace, and inspires romatic feelings of its own.

Looking out to sea, the most prominent feature is the oil rigs of the Dagang Oilfield. Its very bright lights seem to add a new meaning to the word incandescent, and appeared to be a part of a science fiction movie, or even another planet. The radiation of the rigs' lights dancing on the surrounding sea made the water appear to be red and green in alternation. It is nothing short of amazing that something so unaesthetically designed as an offshore oil rig can be changed by the magic of the night to be so brilliantly pleasing to the eye.

Translated by Wang Mingjie





Cafes line the corridor of the Crystal Palace Hotel Tianjin (by Wang Miao).



The Dagang Oilfield on the Bohai Sea looks like a colony on another planet (by Chen Fusheng).

Tianjin People with Tial



TIANJIN SPECIAL

The Ming Dynasty rulers acknow-ledged the strategic importance of Tianjin when they ordered a unit of soldiers to garrison the area in 1404. This unit, known as the Tianjin Guard, totalled some 10,000 officers and men and were accompanied by support personnel and family members. Tianjin also grew in importance as a destination for traders, especially the lucrative tribute rice business. In the

middle of the seventeenth century an ever increasing number of people from all over China were migrating to Tianjin. This influx of new residents accelerated after Tianjin was designated as a trading port for eign trade in 1860.

In comparison to most Chinese, Tianjin natives are direct and forthright, characteristics which they share with northern Chinese people. As they are by and large the descendants of migrants from all over China, there is an adventurous spirit among the Tianjinese, a trait more commonly found among southern Chinese. A social behaviour pattern which is an effect of these traits is a penchant for forming gangs as well as the possession of a strong sense of honour. It is not surprising, therefore, that there is much ceremonial behaviour as well as a number of taboos in



n Flavour ARTICLE BY JUN PING & XIA FANG

their lives. A logical concomitant is a high regard for self respect, or, "the love of face", as the Chinese call it. Being relatively open-minded and practical, they can easily reconcile tradition with modernization in their lives. The combination of all of these personality traits can perhaps best be described as Tianjin people having Tianjin character, or, translated more literally, "Tianjin people with Tianjin flavour".



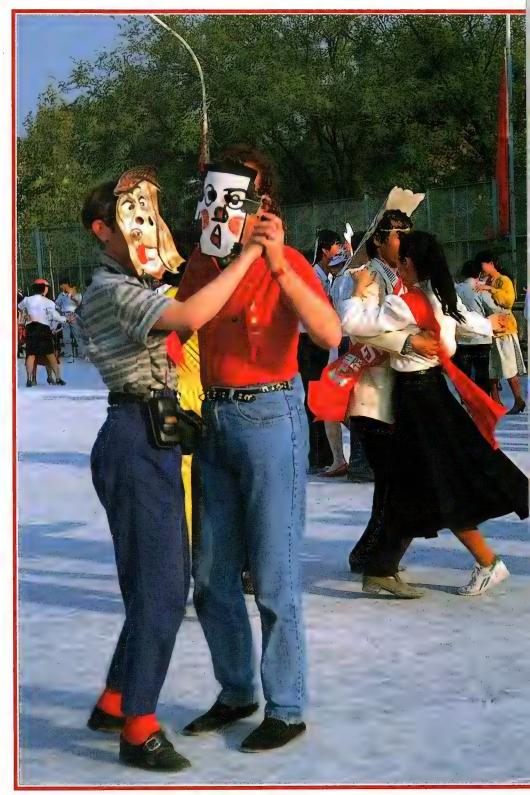
Flower Fair (Left)

Tianjin tradition persists to this day and is hardly ever forgotten by Tianjin people, despite the fact that the city has become more and more modernized and commercialized.

The Flower Fair — one of the traditional rituals is held by the Tianjin people on the 23rd day of the third month in the lunar calendar each year. The celebration as always is on a grand scale.

The Flower Fair was formerly known as the Heavenly Empress Fair. The 23rd day of the third month marks the birthday of the empress, according to legend. Actually on the previous day the fair begins as people in theatrical costumes using makeup flock to the temple. Performances are usually staged, including acrobatics, local opera, walking on stilts and beating the dharma drum.

(Photo by Gao Shijie)



(Previous page, right)

Dancing Under the Sky

During the summer, Tianjin people hold open air balls in parks on account of the fact that the Tianjin people are very sociable. They, in fact, are bent on making new acquaintances at the dancing party, regarded as offering the best chance for the purpose.

One of the new variations on the ball introduced in Tianjin is the masquerade ball, in which (see picture) people cover their faces with masks for the sake of convenience. It gives a rather interesting twist to the institution of the Tianjin ball. (Photo by Wang Miao)



Drink Tea-soup to Prevent Flu

When the north wind blows bitter and cold in Tianjin, the people of this city like to drink tea-soup. In doing so they believe they are not likely to catch cold. The making of tea-soup is by no means easy. On the table a huge brass tea kettle is boiling water constantly. There is a whistle on top, which blows when the water boils. Much depends on the art of pouring the boiling water. The steward lifts the kettle first and places the bowl below the mouth of the kettle. The bowl has to be lowered somewhat so that the boiling water is poured into it, at the bottom of which is rice flour in jelly form. The main ingredient consists of rice flour or ground millet, which is usually in a very fine state. Sugar water and sweet-scented osmanthus are also critical ingredients that form the basis of tea-soup.



Sugar-Coated Haws

Sugar-coated haws on a stick are a favourite sweet snack of Beijing people. The same snack is called a different name, Tang Dui'er, by Tianjin people instead of the name Tanghulu used in Beijing. "Dui" means "to pile up" and suggests that the stuff is genuine, being heaped with sugar. Sugar-coated haws, of which there are different kinds, are made for the most part of hawthorns and sugar. Being sweet and sour, they are tasteful, fragrant and also look nice. If eaten by elderly people sugar-coated haws stimulate blood circulation. It is a Tianjin custom to eat sweet and tart hawthorns on New Year's Eve in the lunar calendar.

Tianjinese boast that they have seen so many good things in life and eaten so many good things, but unfortunately Tianjin is not known for any distinctive cuisine for the historical reason that Tianjin is a city of migrants.

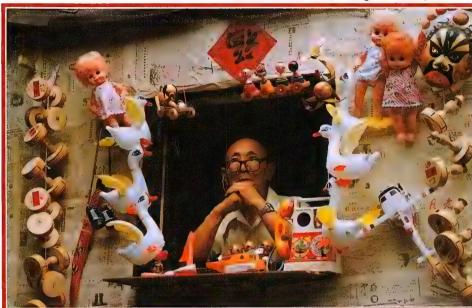
Instead, Tianjin's snacks such as the large-sized fried dough and ear-shaped fried dough are famous far and wide. (Photo by Peng Zhenge)

Old Pensioner Becomes Entrepreneur

Tianjin people are by nature good businessmen. Many are engaged in trade and barter from door-to-door, run small grocery shops or sell in open stalls, with their wares on display on the sidewalk.

This elderly Tianjin man, for instance, has retired. But he still keeps active doing a small trade instead of doing nothing. He is thus given a chance to use his business acumen. The toy shop that he operates is very modest in scale. The toys may not be the most fashionable or the latest models. Yet they bring in money for the old man for China is carrying out a one-child-one-family policy, under which parents are only too pleased to buy toys for their only son or daughter.

(Photo by Chen Guxun)





Wind of Fashion

The trends in fashion can be seen in the streets and shops of Tianjin. Tianjin women consider it fashionable this year to wear the latest silk headscarfs. Very soon headscarfs in varied colours decorate the heads of many mannequins, usually showing faces of TV or screen stars in the shops to attract the attention of customers. They indicate the wind of change in fashion most accurately. The reason why Tianjin closely follows new trends in dress is because it is a big commercial city through which commodities are sent to foreign countries from China. In fact, Tianjin is one of the leaders of fashion in China.

In recent years, the most popular commodities are export items, which cater for foreign customers originally. They are generally better quality goods and more fashionable, too. It is no wonder that they 19 become the best sellers and set the tone for fashions prevailing in Tianjin. (Photo by Peng Zhenge)





Hanging Paper Banners for New Year's

Northerners in China usually put up a pair of scrolls with characters inscribed therein to facilitate good luck at the entrance to their houses during the Lunar New Year. They also paste the character *fu* meaning good fortune in their home. Tianjinese generally add an additional custom: hanging paper banners on their windows as ritual ornamentation to usher in good fortune. As a rule, the banners thus suspended are on red paper-cuts, the design being first drawn on paper. Good luck slogans reading "A Rich Harvest", "High Income" and other lofty sentiments are later added. The hanging banners are removed after the fifteenth day of the first lunar month on the day commemorating the Lantern Festival.

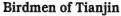
In recent years citizens in big cities throughout China no longer paster red paper character decorations on walls and doors during the Lunar New Year holidays. Yet this custom is alive and well in Tianjin. (Photo by Cai Chengzhong)

Too Many Taboos in Tianjin

During Spring Festival, Tianjin folks usually put the character fu (good fortune) upside down when posting it on their walls. The word dao (upside down) is homonymous with the word "arrival" in Chinese. This means that good fortune has come to the family. There is a downside to this preoccupation with luck as for the sake of good luck there are many taboos. For example, during the first month of the lunar year they are not supposed to go to a barbershop to have a haircut. This custom grows out of the belief that it will bring ill luck and cause the death of the uncle — the brother of one's mother.

On New Year's Eve apples must be placed on the bed to suppress the forces of evil. After attending a funeral, people would put a lump of crystal sugar in their mouths when back at home, supposedly to dilute their grief.

Traders in Tianjin regard the word huang (meaning "finish") as something very bad. Thus huangdou or the word for soybean is hardly ever mentioned when people go to buy grain in the shop. The word yuandou is used instead. (Photo by Yu Tanliang)

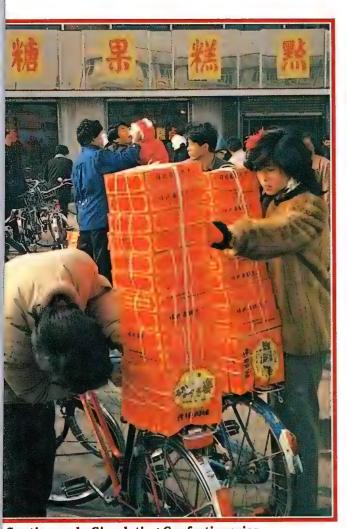


At daybreak, the Haihe Park becomes a lively place with many people practising disco or ballroom dancing, playing croquet and performing qigong — the martial art based on breathing exercises alleged to have miraculous powers. One can hear people voice training by singing excerpts from traditional opera, or whistling in a form of two-part harmony with their caged birds.

In fact, the preferred activity of elderly Tianjin men is to stroll in the park carrying their caged birds. These senior citizens are in the habit of taking their pets to the park early in the morning so that both they and the birds can get some exercise, and so that the men themselves can work on their whistling. The whistling seems to resemble the singing of the birds, as if the humans are trying to match their aviary partners.

The prevailing attitude of proud bird owners seems to be "The bird in my hand is worth two of yours", as the masters vie with each other over who has the better animal or cage. In order to get a better position on the one-kilometre balustrade these elderly gentlemen have to get up early in the morning and make their way to the park on foot. Their walk becomes their morning exercise.

(Photo by Peng Zheng)



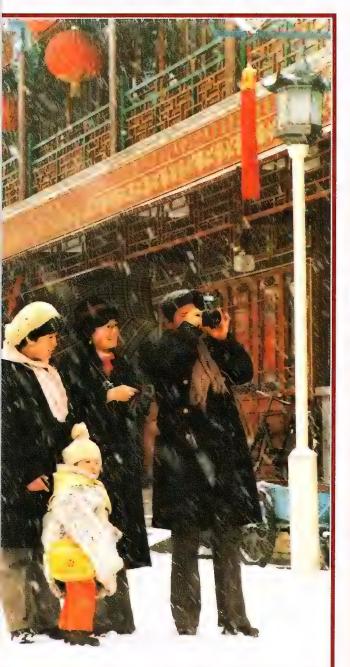


Continuously Circulating Confectionaries

Confectionaries in traditional wrapping — the cardboard box — form the usual gift to relatives by members of the same houshold during festive occasions and on New Year's Day. The gift expresses the best wishes of the sender and are always sent in two boxes or cases, for two means double happiness in Chinese. This tradition has been observed to this day from ancient times by Tianjin people. For instance, on the second day of the first lunar month married daughters would visit parents with their husbands, bringing two cases of confectionaries with them. Many people visit their relatives on other occasions, taking along with them the usual gift.

Since recipients sometimes have too many such gifts, they, too, take them to their relatives in turn. The circulation of confectionary gift boxes among people seems almost endless. No wonder it has stood the test of time to become a Tianjin custom.

(Photo by Dong Yanging)



Out into the Open During Snowfall

The four seasons are clearly distinguished in Tianjin, which is in the warm temperate zone with a monsoon rain season. Typical of a maritime area, the winter is mild and summer cool. There is occasional snow in winter, but it falls at scattered intervals. There is no severe cold as prevails in northeast China. When snow falls, Tianjin people, usually a whole family, put on their overcoats and go out into the streets. Not afraid of the cold, they believe that the cold air only destroys the viruses and germs that cause disease. In going out into the street during snowfall, the Tianjin people visit many places. In this way they get more enjoyment out of life while avoiding sickness or ill fortune, or so they believe.

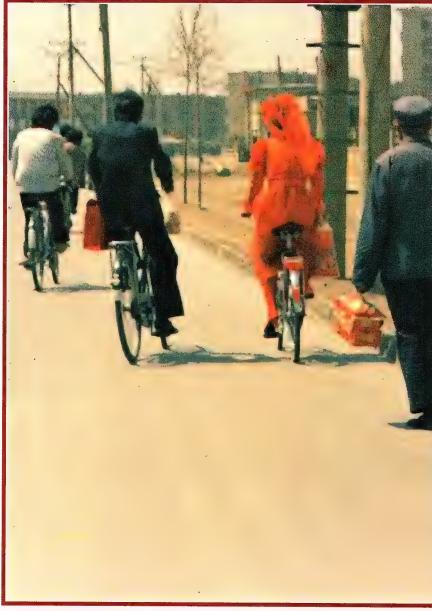
(Photo by Yu Guangbo)

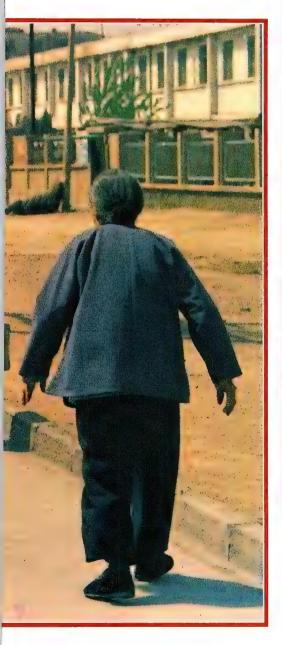
Scarlet Brides

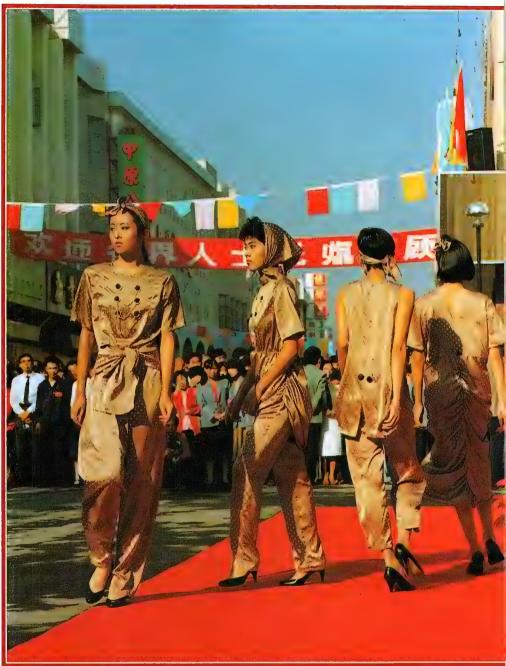
There is a proverb in Tianjin, saying that "a woman wears red and green dress while a man eats and drinks". Tianjin people like the colour of red, which signifies good fortune and good luck. When a man or woman reaches the recurrent year in the 12-year cycle of the same animal as his/her year of birth, the person, regardless of age, wears a red belt around the waist to avoid ill fortune and usher in the good. It is a Tianjin tradition for young women to wear red. The tradition is at least 200 years old.

Since red is the colour of good fortune and happiness, the bride decorates her hair with red flowers, dons a red head scarf, a red veil, red high heeled shoes and other red clothing articles. On the day after the wedding it is customary for the bride to return to her father or mother's home with her husband on a red bicycle.

(Photo by Liu Baohua)







Dress Street

Dress Street near the Sancha River Mouth is a Tianjin thoroughfare famous for its large number of dress shops, where all kinds of dresses are available. Having travelled to different parts of China to do business, Tianjin people attract customers by staging fashion shows in their shops to promote new styles, regardless of how much such a show costs to stage. Women models walk gracefully on the stage with the latest dress, while interested customers look on, curious to know the latest designs and styles. The street, formerly called Guyi Street, has a history of 400 years. In the old days one could buy a wide range of things here — items such as women's gowns, vests worn by men, overcoats, cloaks and fur mattresses. In 1931 Tianjin's principal shopping centre was moved to Quanyechang. After this event, business on Dress Street became somewhat bleak.

(Photo by Gao Dapeng)

Translated by He Fei



Western Architecture Abundant in Tianjin ARTICLE BY XIA FANG

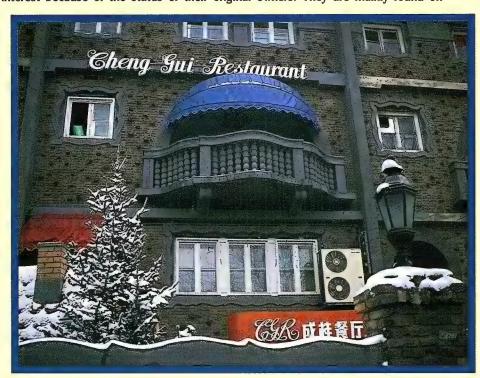
early one thousand buildings designed in classic Western architecture provides ample testimony to Chinese history in Tianjin. Houses typical of architectural styles found in present-day Britain, France, Germany, USSR, Italy and other European countries can be observed during a stroll of Tianjin's streets. Tianjin, in a real sense, is a museum of comparative international architecture. There are Roman style buildings having round pillars embedded in the walls which help to support the whole structure. Numerous Russian architecture edifices are often characterized by their cupolas. Examples of Baroque and Italian Renaissance buildings can be seen; the former employing exaggerated concavity and convexity, the latter with striking columns in the front of the building. Structures reminiscent of classical Greek monuments are also seen. As one might expect, there also are a number of buildings which synthesize features of Chinese traditional architecture and Western architecture.

This is of course not without reasons. In the 1860's, after Tianjin was forced to open as a trading port, nine foreign countries including Britain, France, Germany and Japan set up concessions in the city. Consequently a number of exotic edifices were gradually erected, housing consulates, churches, banks, clubs, etc.

It was not only foreigners who constructed opulent houses in Tianjin. Being located in close proximity to Beijing, the seat of government, Tianjin was ideally situated for the rich and powerful from the capital city to build second homes. Imperial family members, the old and young Qing Dynasty loyalists, Republican presidents, premiers, viceroys and governors as well as a whole range of wealthy merchants and other elite groups owned residences or villas. As there were many attractive large buildings with Western architecture in the city, many private homes aped Western architectural styles. These houses, large enough to house an individual or family, are all several decades old, with the oldest having a history of more than a century. Most of the original owners have passed on, but many of these buildings have become places of interest because of the status of their original owners. They are mainly found on

of the principal avenues such as Chengdu Avenue, Chongqing Avenue and Munan Avenue.

A light grey house on Ziyou Avenue was once the residence of Qichao Liang (1873-1929), one of the prominent intellectuals in modernizing China during the late Qing Dynasty and early Republican period. While residing here, he spent a great deal of his time writing The Icv Chamber. as the house was then named. At the intersection of



Machang Avenue and Hebei Road is a structure known as "The Knotty Chamber" once owned by the Peking opera master Ma Lianliang (1901-1966). The residence of Prince Qing, Yi Kuang (1836-1918), who tried to reform the Qing Dynasty during its last years, in a sense is an architectural embodiement of his philosophy. Western and Chinese styles are combined as the house stands as evidence to the historical changes affecting China during the late years of the Qing Dynasty and the early years of the young Republic. Another place once occupied by a famous historical figure was the Zhang Garden, home to Puyi (1906-1967), China's last emperor, after he was ejected from his palace in the Forbidden City. Also of historical note is the house of the Qing Dynasty eunuch, Little Virtuous Zhang and the homes of several powerful warlords such as Sun Chuanfang and Tang Yulin.



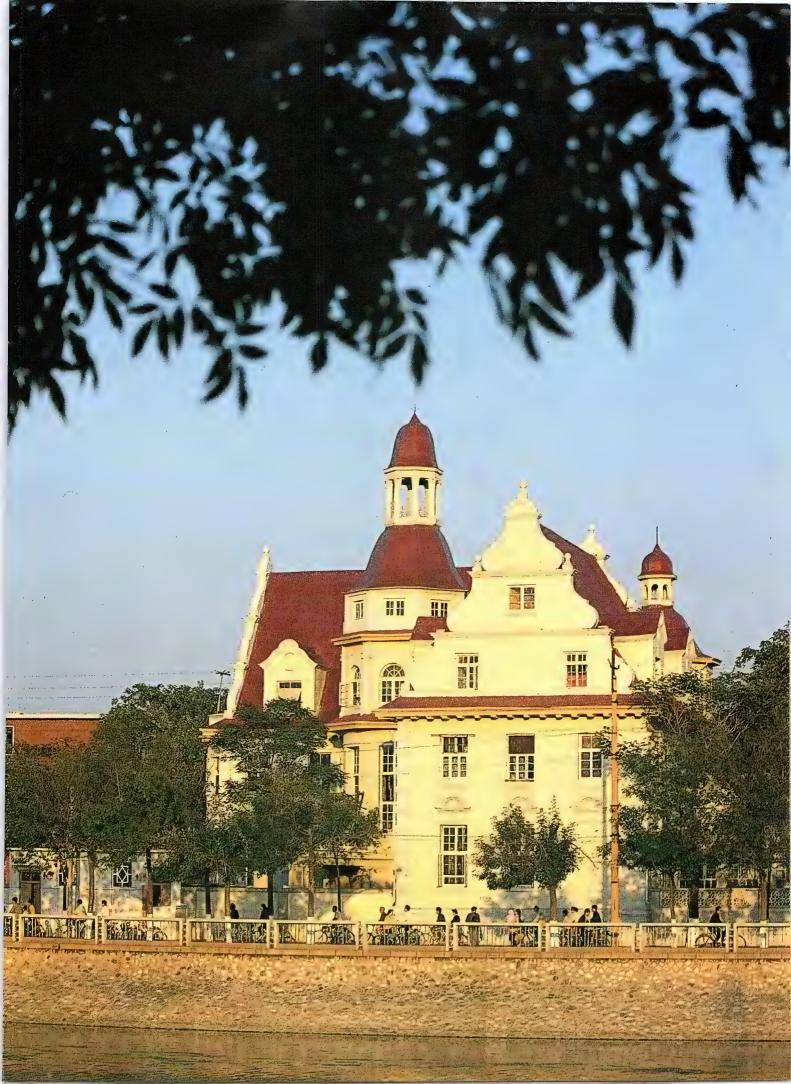
"The Knotty Tower"

The so-called "Knotty Tower"

at the conjunction of Machang Avenue and Hebei Road derives its particular interest from the fact that a former occupan was the well-known Peking opera master Ma Lianliang. Scattered throughout the brick wall surface are bricks which occasionally protrude, resembling knots These bricks, the balcony handrails that resemble pearlstrings and the designs of the windows suggesting waves of water somehow all mesh togethe harmoniously. Above the gateway arch is an overhanging balcony which is crescent-shaped on the outside and yet is concave on the inside. This combination of concavity and convexity creates a special visual effect. Constructed in 1937, it belongs to a style of architecture influenced by the Western presence which just about this time began to emerge. The layout of these houses is compact. Usually consisting of several units, they take advantage of prevailing sunlight and wind directions to admit ample light and proper natural ventilation. The outward vestiges of these structures such as the railings, balconies and window lentils are directly borrowed from the more famous Western styles of

architecture. (Photo by Peng

Zhenge)

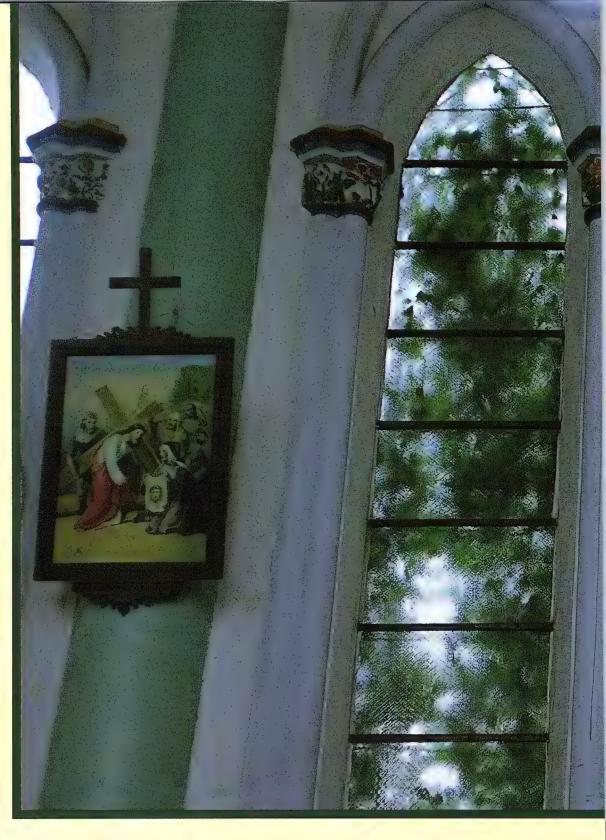




Handrail Handicraft Beautiful

houses always inspire people's curiousity about their interiors. In Tianjin, even the handrails of the staircases in these Western houses are crafted with meticulous care. An excellent example is displayed here in the form of the end to a handrail which resembles a lamp. The centres of openwork are further embellished with flower medallion carvings. Such a finely crafted work would be a proud addition to any home. (Photo by Zhang Chen)





(Previous page)

Holland's House of High Gables

Of particular interest both in terms of its history and architecture is a building standing by the Jintang Bridge. When Yuan Shikai, the second president of the Republic was serving as the viceroy of Zhili (now Hebei Province) and the minister of Beiyang (area including present-day Liaoning, Hebei and Shandong) at the turn of the century, his nephew Yuan Naikuan obtained land in the Austrian concession. Construction of the structure took place during 1908. Yuan Shikai periodically would come and stay here.

The sides of this house facing the sea and Minzhu Avenue respectively are noteworthy for their very high gables rising in three curved segments. Though the building does not appear especially large when viewed from the front, it is enormous, having forty-five rooms. The particular form that this building takes can be traced back to the Netherlands of the sixteenth century. During this time, the mercantile economy in the Netherlands was rapidly evolving; thus, large numbers of guildhalls were constructed in the emerging commercial centres. As these guildhalls tended to be concentrated in the busy sections, their facades were often narrow in order to more effectively utilize space. (Photo by Zhang Chen)





Doors of Western Houses

The doors

on Tianjin's Western houses, like the architectural styles, vary greatly. Many are flat wood upright rectangles, nothing more. Others are fixed with heavy locks and carved with deep patterns and appear to be solemnly guarding their residents. A few are built into concave crescents in the structure. No matter how the door is constructed, beyond serving a simple function the door contributes something to the overall feeling that the building inspires. (Photo by Wang



Seaview Tower — a Gothic Church

The Seaview Tower on the northern bank of the Haihe River is built along the lines of a Gothic church. First built in 1869, this wood and brick building was ruined by fire twice, in 1897 and 1900. The present one stands on the same ground where the original was first built. The three towers on the facade resemble a pen rack. The arched windows, ceiling and buttresses combine to make the inside airy and spacious. The windows opening to the outside are in the shape of very high arches and each has two circles filled by circular window panes.

The bell tower in the centre of the church rises twenty-two metres above the ground. The entire building features light and pleasant vertical lines along its countour. (Photo by Wang Miao)

A Piece of Germany

When there is too much of a concentration of large and impersonal buildings in an area, a hint of the warmth of small town or countryside living would be welcome, providing a soothing contrast. This house with an attic affects the natural manner of a farmhouse. The framework of the walls, an imitation of the style prevailing in Southern Germany, stands in relief to the surface of the wall. The timber framework is mostly perpendicular horizontal and vertical beams, but there are two curved beams on the gables providing an eye pleasing counterpoint. The overall impression of the building takes one's mind to similar structures surrounded

by large tended fields or in a deep forest, or even in an Alpine valley. (Photo by Wang Miao)



Warlord Residences

At the end of the

Qing Dynasty and the beginning of the Republic many warlords had residences built in Tianjin. This house in the Hepina District, reminiscent of Roman architecture, is one such dwelling. It is elegant in design without being overly ornate. The passage and handrails on the second floor appear as if neat rows of meiping vases were placed there. The two bow windows and the door with openwork carving resemble a butterfly about to take off. This house with exquisitely built bow windows underneath an arcade presents an atmosphere of depth and extensive space. (Photo by



Fit for an Emperor

Zhang Chen)

This house built in 1916, initially as the home of Zhang Biao is known as the Zhang Garden. Although it is very large, its reputation is derived from the fact that Puyi, China's last emperor, spent a number of years here together with his empress, Wan Rong and imperial concubine, Wen Xiu.

Inside, the arc staircase rises in a dashing sweep. The handrails are made of wood with simple carved lines in Occidental style. The barrel-shaped pendant light is set nicely, its plain outline compatible with the staircase's simple design.

The arcade and the walls are decorated in such a way that they give one the feeling of being in a large house. The intersection of the ceilings and walls are decorated by a sideboard with ornate carvings. The brown colour of the wood brings forth a mood of classic elegance. (Photo by Wang Miao)



A Gallic Garden Villa

By the eighteenth century in France, architects no longer emphasized ostentation and extravagance in their work, but pursued a more simple elegance and emphasized comfort of the environment. Baroque evolved into rococo. Built in 1922, the French garden villa having the address of No. 9 Garden Road borrows from rococo in its interior, while its exterior appears similar to a French structure of the eighteenth century. The main section of this wood and brick structure has two storeys while the rest of the building has three. The fixture at the top centre of the building is a conscious imitation of a mansard roof. (Photo by Wang Miao)









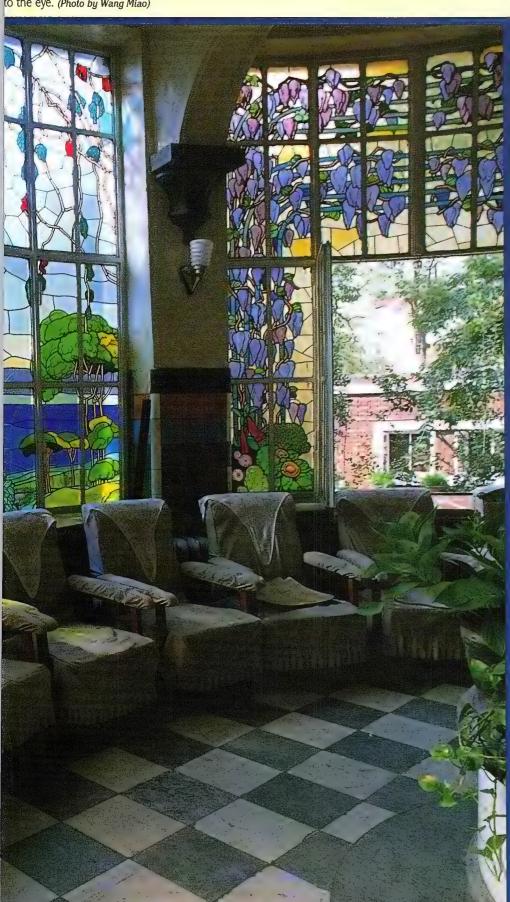
Stained Glass Windows

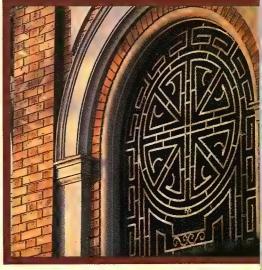
Western buildings, sometimes employ stained glass as a means of decoration. The coloured glass window reduce light while at the same time cast an air of mystery. Different colours of stained glass, therefore, have been combined to create the images of religious figures or scenes. Here the people depicted in the stained glass window of this salt industry financial office is the image of working farmers. It has retained the characteristics of Western architecture, and at the same time reflected the social environment in which the owner of the house lived. The use of the stained glass artistic technique is a good example of adapting Western methods to China's needs. (Photo by Zhang Chen)



A Stained Glass Wall

Apart from the concrete columns supporting the structure, the walls of this circular house are made of stained glass windows depicting a bucholic Western landscape scene. The landscape includes deep blue waters, green fields and a blue sky created with various shades of glass in that colour. It figuratively is a window looking out on a different world in an earlier time. The motif of flowers and grass thus depicted on the glass easily creates the illusion of vines growing on the walls. The walls of the stained glass blend nicely with the scenery outside the building into a harmonious environment, at least to the eye. (Photo by Wang Miao)





The Eyes of Houses' Souls

Eyes can be said to be the windows of the soul and windows, in a sense are the eyes of buildings. Apart from their basic intended functions, windows and their accompanying decoration add life to a building, therefore, there are windows having different shapes created with different materials employing different installation techniques. In Tianjin, the windows of many Western architecture structures are particulary striking in appearance. Stained glass and delicate carving are some of the techniques employed. Some of the motifs used include buttercup leaves, palm leaves, honeysuckles, vines and even landscapes. The beauty of nature in many forms can be seen not only through the windows but on and around them as well. To saunter through Tianjin and view the various types of windows can be an aesthetically pleasing experience. (Photo by Peng Zhenge) 🗲

Translated by Huang Youyi





Huo Yuanjia

ARTICLE BY HU AN

The Huo family house is similar to millions throughout China and so is its entrance (by Zhang Chen).



The famous kungfu star, the late Bruce Lee, played the role of a disciple of a martial arts master, Huo Yuanjia, in the movie, *Fist of Fury,* produced in 1972. Having the Jingwu Physical Training Society founded by Huo Yuanjia as its setting, the movie's plot centres on how this disciple avenges the death of his master allegedly killed by an enemy. The popularity of the movie inspired an interest in Huo Yuanjia in Hong Kong and Taiwan as well as in overseas Chinese communities around the world. To wit, a television station in Hong Kong even launched a television series based on the life of this valiant fighter.

A Visit to the Huo Ancestral Home

Recently I visited Tianjin, the hometwon of Huo Yuanjia, and made an excursion to his former residence in the heart of Xiaonanhe Village in Jinghai County, fifteen kilometres southwest of downtown Tianjin.

The house itself has a small courtyard and structures having grey tiled roofs and walls consisting of bricks made from dried mud. It is a typical Chinese farmer's home designed for dwelling by an extended family, restored in 1903 by Huo himself on the site of the old family residence. The original structures were so dilapidated that he was forced to demolish them and virtually start from scratch. At this time, he was 34 years of age.

The Huo family were migrants from Shanxi Province arriving in Tianjin during the late Qing Dynasty. Huo Yuanjia's father Huo Endi, the sixth generation of Huos to practise Mizong Boxing*, had worked as a bodyguard for twelve years and was highly regarded. Unfortunately, he could not earn sufficient money to ensure an affluent life for his family. After his retirement, the family lived on what crops and animals could be raised on their alkaline land, and making the best of it by leading a thrifty lifestyle.

and His Fists of Fury

The centre room, analogous to the living room. The table and chair shown here are typically found in Chinese households (by An Ge).



As a child, Huo Yuanjia was frail and delicate; thus, his father considered him unfit for martial arts training. The elder Huo, therefore, did not teach him the martial arts of Mizong Boxing handed down from the older generation of the Huo family. Yuanjia was ordered to concentrate on his studies, but he could not reconcile himself to this allocation of priorities. Early every morning while his father was teaching his nine brothers Mizong Boxing, he would climb up the tree in front of the training hall to eavesdrop. He firmly grasped in his mind every movement his father demostrated to his brothers and secretly practised what he learned for more than a dozen years. Yuanjia eventually attained perfection in Mizong Boxing, exceeding the skills of his brothers.

Stepping through the gate of the residence, one sees on the right three rooms facing south and on the left two side rooms. In the centre room, a portrait of Huo Yuanjia hangs in the centre of a wall. Here, he appears more like a scholar, but his strong physique and large hands are not visible. The portrait is flanked by two calligraphy scrolls inscribed with characters meaning "A chivalrous life, a peerless hero". The inscription, written by his son Huo Dongge, could well serve to represent the deeds performed by the great kungfu master.

Next, I visited Huo Yuanjia's former bedroom. Standing against a wall in the small room are some pieces of furniture crafted in the style of the Ming Dynasty. On one side of the mud brick sleeping platform or kang is a wardrobe cabinet. Most rural homes in the north at that time were furnished like this.





The tomb of Huo Yuanjia is very spacious. A class of youngsters practise their movements before thier instructor and the unseen Master Hou (by An Ge).

A Real Life Rocky

Old people in the village recall that Huo Yuanjia was not particularly handsome, but attribute his superior physical strength to the unusual anatomy of his breastbone and rib cage. According to their recollection, he had only three ribs insteads of seven on each side of his breastbone, moreover, each rib was larger than normal.

Tianjin traditionally has been a port city of strategic significance. Lying some one hundred kilometres from Beijing, it has served as the gateway to the capital by sea. In 1860, Tianjin was forced to become an open trading port. The demarcation of British, French and American concessions within the city was followed by an influx of foreigners.

Among these foreigners were the legendary Veronica, a Russian of unusual size and strength, and Myerson, a powerful American boxer nicknamed "Killer". On separate occasions, they reputedly challenged Chinese kungfu masters in Tianjin and Shanghai to a fight and insulted the Chinese by calling them "the sickmen of the Orient". Huo Yuanjia boldly stepped forward and accepted their challenges. In the ensuing matches, he broke the left arm of Myerson and bested the gigantic Veronica. These two exploits were given coverage by newspapers in St. Petersburg and New York.

To promote the development of martial arts and to ensure that Chinese would not be insulted again, Huo Yuanjia set up the Jingwu Physical Training Society in Shanghai. Here he taught his disciples all that he knew about Mizong Boxing, in the process discarding the old family credo that no outsider should be given access to this skill. In addition, he invited masters of other kungfu schools to be coaches so that his disciples could also benefit from other types of boxing.



Huo Jinghong, the fifth generation after Huo Yuanjia, prize winner of martial arts competitions (by Zhang Chen).

A martial

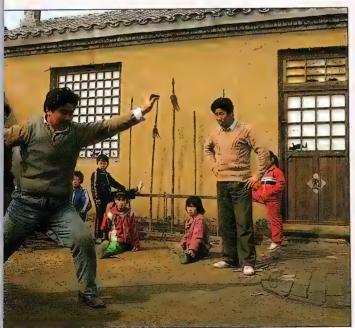
In 1910, Huo Yuaniia became seriously ill with tuberculosis and was bedridden. He never recovered and died on September 14 of the same year at the age of 42. Prior to his illness, he had easily defeated ten Japanese judo masters within a very short time. Some people reckoned from this event that Huo was a victim of a revenge murder perpetrated by a Japanese vagabond, but this is nothing more than an unsubstantiated rumour. The fact is that Huo Yuanjia had lived frugally to save every cent for the establishment and administration of the Jingwu Society, being parsimonious to the extent that very plain foods such as water-soaked rice and salted vegetables were his daily fare. At the same time, he was inclined to exert himself so hard that he overtaxed the limits of his strength. When he finally developed tuberculosis, he would never regain his good health.

After his death, he was buried in a northern suburb of Shanghai, but his remains were later moved to his home village. His two-acre plot lies in the southern part of Xiaonanhe Village. The base of the tomb is a platform in the shape of a shield, resembling the badge of the Jingwu Society. Carved on the platform are three three-dimensional flower beds in red, yellow and blue. They symbolize virtue, intelligence and physical prowess, the ideals of the society.

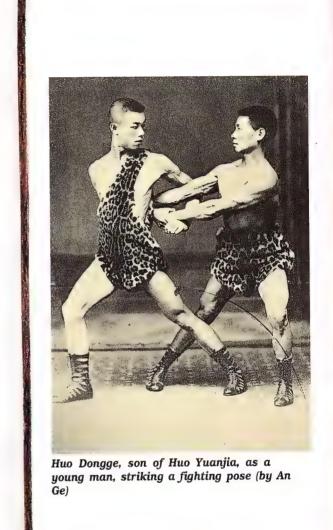
As one might expect, martial arts are quite popular in Xiaonanhe itself. Many villagers pay their highest respects to the deceased master by practising boxing in front of Huo Yuanjia's tomb. Another indication of their interest in the exploits of their favourite son is that after closed circuit television was installed the first programme shown on the small screen was *Huo Yuanjia: A Chivalrous Man.* This was a television series produced by a Hong Kong television station based on the life of Huo.

Meeting the Legend's Grandson

During my excursion to the Huo home, I had dinner at the house of Huo Wenting, the 65-year-old grandson of Huo Yuanjia. He took out from a cabinet a photo album and showed me several pictures. The most interesting included one of his grandfater taken at Tianjin in 1908, one of his father Huo Dongge in a boxing pose taken in a photo studio when he was young, and one of his mother together with his younger brothers and sisters set in Indonesia.



taster in Xiaonanhe working on his technique (by An Ge)



Huo Dongge had been active in promoting martial arts in Southeast Asia for a long time, setting up the Jingwu Physical Training Society in Indonesia where he eventually settled down. By that time he had already reached middle age. Later, he married a local girl of Chinese extraction. Huo Wenting confided to me that his own mother was healthy and active. In fact, according to Wenting, she came to Tianjin from Indonesia to pay her son a visit.

Translated by Anne Yan

^{*}Mizong Boxing originated at the Shaolin Temple in Henan Province. It developed into a separate school of boxing after a number of kungfu masters had made improvements on it, giving it a particular style. Mizong Boxing attained a superiority in technique after it had been nurtured by generations of the Huo family. Mizong Boxing calls for fast and accurate blows and for coordinating the strength of the shoulders, arms, waist and legs, with the feet simultaneously stomping a loud sound.

TIANJIN SPECIAL

The Tianjin Opera



In ancient times, opera troupes would generally stage performances from just after the Lunar New Year, usually in February, to June (by Wang Miao).



Two costumes on dispaly in the theatre: a full length robe and a vest (by Xu Baoshan)

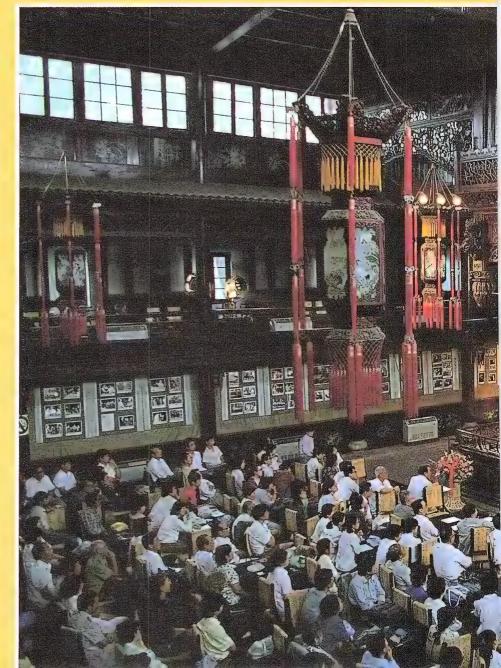
hina's two preeminent opera houses — now preserved as museums — are to be found in Suzhou in the south and Tianjin in the north. The Tianjin Opera Museum was converted from the Guangdong Guildhall.

It was by no means an accident that the opera museum had grown to its present size from the former Guangdong Guildhall, for guildhalls had once thrived in great numbers in Tianjin, which was the main industrial and commercial city in North China. Guildhalls served as meeting places for businessmen engaged in various trades to talk over business. Such conventions would be entertained by theatrical performances. The theatre built in the guildhall occupies two-thirds of the structure, thus providing the raison d'etre for the opera house museum.

The building of the Guangdong Guildhall was completed in 1907. The following year a modern opera house was built in Shanghai, with a picture-frame stage, the first of its kind in China. Traditional Chinese opera houses ceased to be built from that time on. The Guangdong Guildhall, therefore, was the last of its kind to be constructed. So appropriately enough it is now the Tianjin Opera Museum.

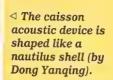
Scanning around, I found wooden carvings in purple on all sides, adding to the traditional atmosphere. The theatre was supported by no columns, apart from small columns separating side booths; thus, there was no obstruction of view. The stage was not elevated too high, so a spectator could comfortably view the stage by looking straight ahead from his seat without bending his neck. The stage itself, 70 square metres in area, extends widely. The glass windows which walled the top of the theatre allowed natural light to penetrate from the top floor so that no stage lights were needed during the matinee performance.

The umbrella shaped caisson is hung from the ceiling right on top of the stage, yet there are



Museum

ARTICLE BY XIA TU



▼ A recent drama
presentation of
"Lei Yu" or
"Thunderstorm" by
contemporary
playwright Cao Yu.
Notice the way that
the audience has
been seated in small
groups around low
wooden tables (by
Wang Miao).



Souvenirs of traditional Chinese theatre: antique program guides (by Xu Baoshan)

no columns to support the stage entrance. The caisson is not merely decorative but is acoustic equipment, by which sound on the stage is amplified and transmitted by the caisson in a natural way without the aid of a modern amplification system. The sound is audible throughout the theatre. The audience has no difficulty in hearing dialogues spoken or melodies sung by actors or musicians.

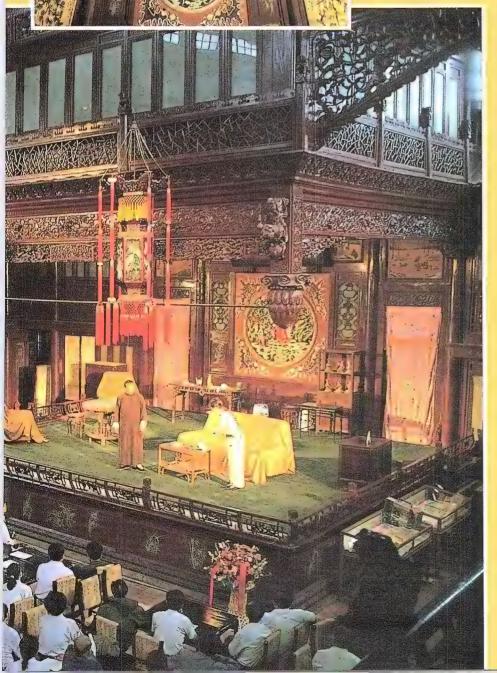
From the viewpoint of its architecture, the Tianjin Opera Museum is unique. The traditional brick and wood structure reveals features of Chaozhou (in Guangdong Province) architecture.

The structure's layout is in the style of a courtyard house for an extended wealthy family. Passages connecting doors and halls of the main building with those of the eastern and western chambers and auxilliary houses are unified by a winding corridor. The structure is very austere in that its lines are rectangular and perpendicular. At the same time, it appears harmonious and steady, as the exquisite carvings which make up the corners of the stage impart a sense of serenity and comfort.

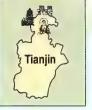
At the end of the performance I discovered two murals by the side of the main gate, depicting scenes from ancient operas. Within the display rooms the eastern and western chambers are exhibits entitled: "A Brief History of the Development of Chinese Opera" and "A Display of Tianjin Opera". In addition there are relics of theatrical props, such as stage costumes worn by actors to perform for the Qing court.

The late famous Peking opera singer Ma Lianliang's costume is also on display. A purple dragon robe, it is embroidered with ten dragons of pure gold threads. The character *shou* (longevity) is written 73 times. The robe was a court dress and gift from Zai Lun, son of Yi Kuang, a prince of the Qing Dynasty. It was converted with considerable care into a stage costume.

Translated by He Fei



Ancient



Structures in



the mountain we walked upward along a stone path climbing scores of steps before arriving at a giant rock carved with two characters which can best be translated as "unsurpassed", reputed to be the writing of a high ranking official near the end of the Qing Dynasty.

After crossing a small bridge we came to a place full of steep cliffs and boulders having bizarre shapes. Xiao Liu, our guide, told us

The Tang Dynasty Tiancheng Temple

The Tiancheng Temple on Mount Panshan was originally built druing the Tang Dynasty (618-907) and

subsequently expanded in the Liao, Ming and Qing Dynasties. Looking afar from the temple, we could enjoy the beauty of forests and the mountain. Emperor Qianlong (reign dates 1736-1795) had visited the temple sev-

The metropolis of Tianjin City gradually receded in the distance as we headed north. What took its place was the fresh air and wide open spaces interspersed with pockets of antiquity which characterize Tianjin's suburbs. The first leg of our excursion to Tianjin's outskirts took us to Mount Panshan, also known as "the first mountain east of Beijing".

Cao Cao, better known as the Emperor Wudi of Wei, one of the three kingdoms formed during the period known as the Three Kingdoms (220-280), was the first emperor reported to have visited Mount Panshan. Since that time emperors have ventured to this scenic retreat, with those from the Qing Dynasty (1644-1911) dropping by most often. Each time on their way back home from a visit to the Eastern Tombs, the Qing Dynasty emperors would make a sightseeing digression to Mount Panshan. To serve these august guests, 72 temples were succes-

sively built in the rear of the mountain. After a trip to Mount Panshan during the late eighteenth century, Emperor Qianlong was quoted as saying: "Had I known of Mount Panshan's scenic beauty before, I would not have visited southern China." It is not surprising, therefore, that when our hosts in Tianjin learned about our intention to visit Tianjin's outlying areas, they all suggested Mount Panshan as the most interesting destination.

When we arrived at the foot of Mount Panshan, we were greeted with a colourfully painted arch bearing the inscription, "The First Mountain East of Beijing". Under the arch were stalls selling fruits and local products. Faced with crates of attractive persimmons and red dates, we could not resist the temptation to buy a big batch of them and snacked on them during the course of our walk.

After passing through the gate leading to



Tiancheng Temple, dating from the Tang Dynasty and visited several times by Emperor Gianlong of the Ging Dynasty (by Liu Guanghui)

that Mount Panshan was noted for its beautiful scenery naturally fashioned by the interaction of pine trees, boulders and waters in a mountain setting. While talking we discovered a giant rock shaped like a *yuanbao* standing in our way. A *yuanbao* is a shoe-shaped gold or silver ingot once used as money in ancient China. Two children selling fruit sat on its top. When we focused our camera on the youngsters they covered their faces, saying that they did not want to be photographed because peddling on the mountain was forbidden.

Zigzagging further up the mountain trail we soon came to a big stone bridge. At the bridgehead stood an age-old pine tree spreading its branches as if to greet visitors, thus, the tree is called the "Greeting Pine". There are also many unusually shaped pine trees dotting the mountainside. As these trees grow in remote areas between the cliffs, they are largely inaccessible.

eral times to worship. A man became a monk acting as a sort of proxy for the emperor at the temple. Such imperial monastic surrogates were at times appointed by emperors who wished to show their devotion to Buddhism but could not forsake the affairs of state for life in a monastery. Unfortunately, at present there are no images of the Buddha remaining, but there is a teahouse. The teahouse uses water fetched from a clear spring in its rear courtyard to brew tea which is sweet and refreshing.

There are two gingko trees in the temple's front courtyard. One of them bearing golden yellow leaves was quite tall, rising some 38 metres above the ground.

From the Tiancheng Temple we first went east, and then north, passing by the Wansong Temple, and proceeded further northwest. There on the Qingsong (Pine) Ridge stands the Wujian (Sword Wielding) Platform. Walking along the ridge we crossed a valley

Tianjin's Outskirts ARTICLE

ARTICLE BY QIN CHUAN

Besides the sheer natural beauty offered by pine trees and boulders having unusual shapes, Mount Panshan also presents delightful interaction of trees and other plants with old architecture (by Wang Miao).

The Dingguang Stupa on the major peak of Mount Panshan is an excellent vantage point to view the surrounding environs (by Liu Guanghui).



黃崖陽 Huangya Pass

盤山 Mt. Panshan



Dule Temple's unretouched exterior (by Liu Guanghui)

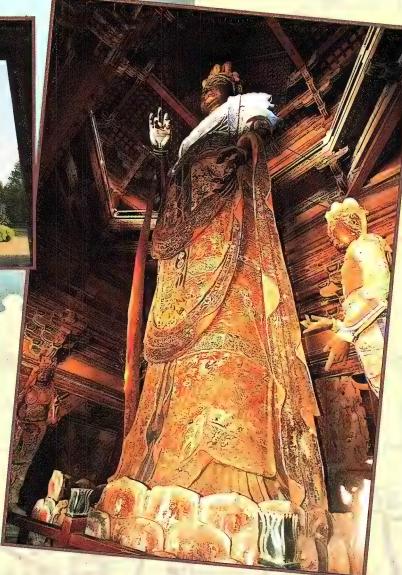


Dule Temple's Guanyin statue towers through two storeys, nearly touching the caisson ceiling (by Wang Zhicheng).

and then climbed upwards to a path leading to the main peak, known as Guayue (Moon Hanging) Peak.

The Moon Hanging Peak towers some 864 metres above sea level. Perched on it is a three-storey octagonal pagoda. It is a Buddhist sanra stupa for relics built during the Liao Dynasty at the end of the tenth century and later reconstructed during the Ming Dynasty. Approaching the stupa we noticed the characters inscribed on it reading "Five chi" (less than two metres) away from heaven" and "All mountains are dwarfed before it". As I looked at the clouds around and beneath me I did have a sensation that I was floating among the clouds.

Dule Temple's Ancient Guanyin After departing the environs of Mount Panshan, we made our way towards Jixian County. Formerly known as Yu-





evidenced in both statues and ceramics of the period, particularly in the depiction of clothing and facial expressions.

We then went down to the basement of the pavilion, where a real treat was in store for us. The walls were covered with large colourful murals with motifs on the themes of the sixteen arhats, or those who had attained nirvana, and King Er Ming. The portraits of deities in these murals are more than two metres in height. The arhats don kasaya, an outer vestment which resembles a patchwork quilt in its pattern arrangement. Though the arhats all possess benevolent facial expressions as one would expect from those who had reached nirvana, their postures are varied. The upper parts of the murals are

3,000 metres long. Travelling northward, we reached the pass after a twenty-minute ride. Xiao Liu told me that the Eight Trigrams, or Bagua City at Huangya Pass is unique. To find out why, he suggested that we climb up to the battlements on a precipice near the city for an aerial view.

To reach these battlements we had to negotiate a stream. There was a bridge with five arches spanning the stream, but it was out of repair. So we were forced to roll up our trouser legs, bare our feet and wade through the water, holding on to each other for support. When we arrived at the middle of the stream, the water was ice cold. The bone-chilling waters motivated us to speed up our pace to reach the oppsite bank. While we

were gasping to catch our breath we discovered an old man and a child had harnessed the power of high tech electronics to catch fish with less effort. Their electronic system consisted of two wires connected to an electrical generator powered by a revolving bicycle wheel which they used to electrocute fish in the water. The fish would float on the water surface and the electronics innovators could then net their fish at their leisure.

At last, we climbed up to the battlements which command a panoramic view of the Huangya Pass section of the Great Wall. Constructed following the contour of the Wumouding Mountain, the Huangya Pass has strategic significance. The Eight Trigrams City is located at the pass. In Chinese philosophy, the eight trigrams are eight different combinations of whole lines or broken lines which were formerly used in divination and were made famous in the book Yi Jing, also known as The

Book of Changes, compiled by Confucius. Bagua gets its name from the fact that its streets were laid out in accordance with patterns of the eight trigrams. There, "trigramming" streets, plus a maze of zigzagging roads and alleys with dead ends combine to make Bagua City, resemble a labyrinth from afar where strangers could easily lose their way.

When we descended from the mountain and entered the city, we soon blundered into a dead end, though we were led by our native guide, Xiao Liu. Before we could proceed any further, we had to first return to our starting point, and then begin once again. We, however, took some consolation from the fact that we were not the first and would not be the last to experience the frustration of getting lost in the maze.

Translated by Anne Yan



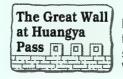
The labyrinthine Bagua (Eight Trigrams) City of the Great Wall (by Wang Miao)

vividly coloured caisson ceiling. To protect the statue, there are props to support it at various heights and a system of braces inserted between the columns and crossbeams.

We ascended to the second tier platform to inspect the statue more closely. The facial expression is placid with a faint smile through closed lips. The robe and belts securing it seem to flow together gracefully, and Guanyin's posture lends an air of dignity. The logistics of sculpting such an enormous statue alone make the effort a herculean task without considering the artistic creativity necessary to capture the spirit of the Bodhisattva. To top it all off, on the crown of Guanyin's head are carved ten small heads: thus, it is also known as the Eleven-Headed Guanvin. Standing on either side of Guanyin is an attendant Buddha. All three images bear a strong flavour of Tang Dynasty artistic style as

skyscenes with representations of clouds and wind framed by mountains, while the lower parts depict stories of worldly concerns.

Xiao Liu explained to us that these murals were discovered by chance behind the peeled mud walls when the Guanyin statue was renovated during 1972. The date of their creation is unknown, but it is certain that they were repainted during the Ming Dynasty. How did these works manage to disappear behind the walls? It happened that these murals were covered up by a layer of white lime one centimetre thick when the Dule Temple underwent major repairs in 1753.



In the afternoon we left Jixian and headed for the Huangya Pass section of the Great Wall. This section is



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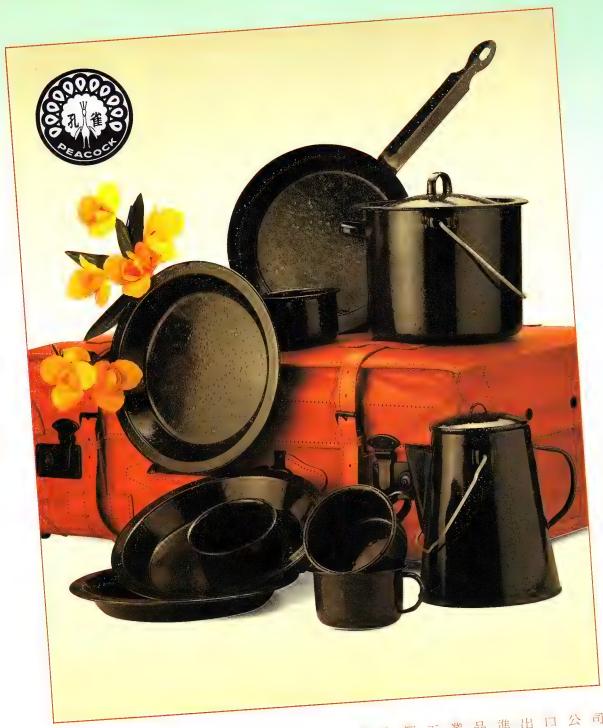
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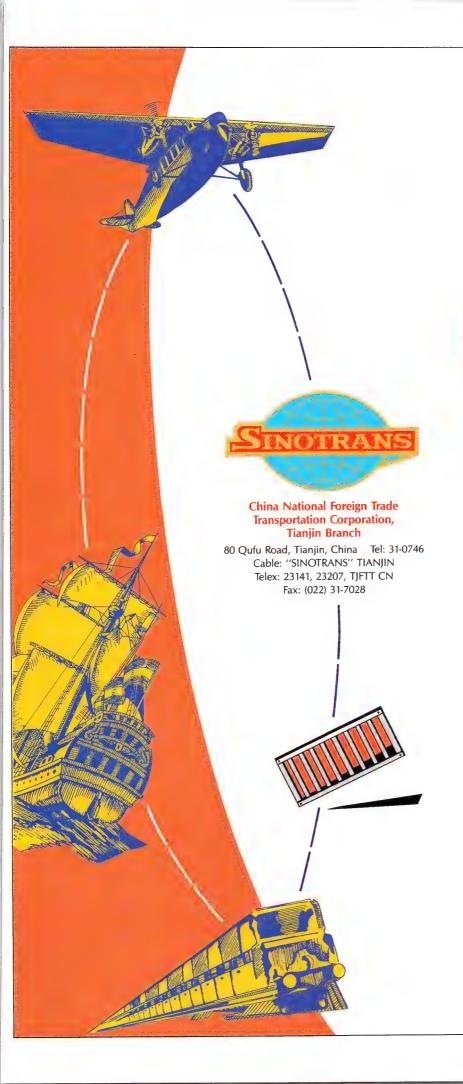
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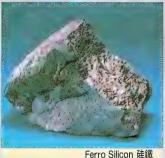
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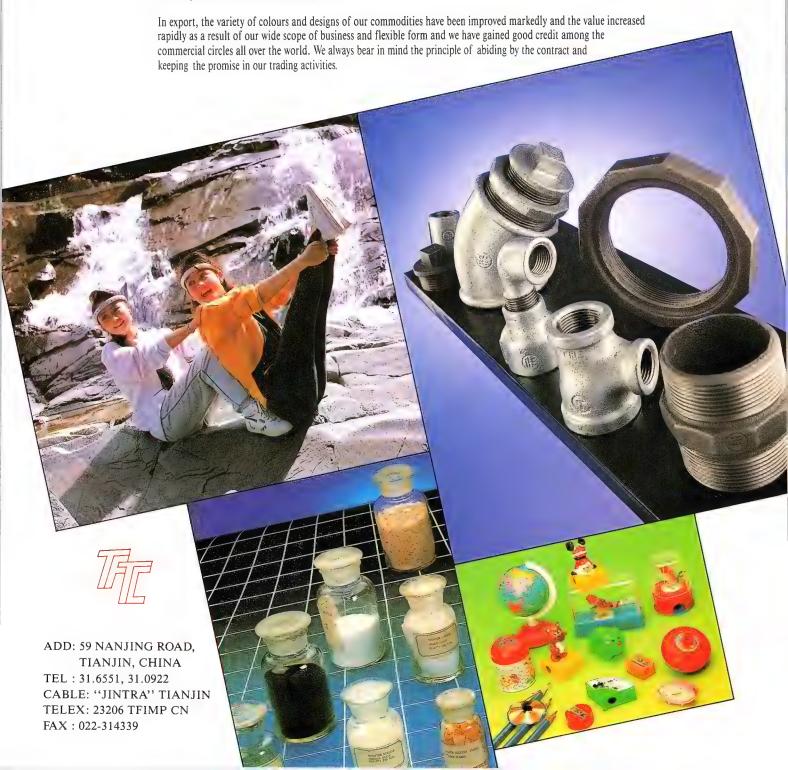
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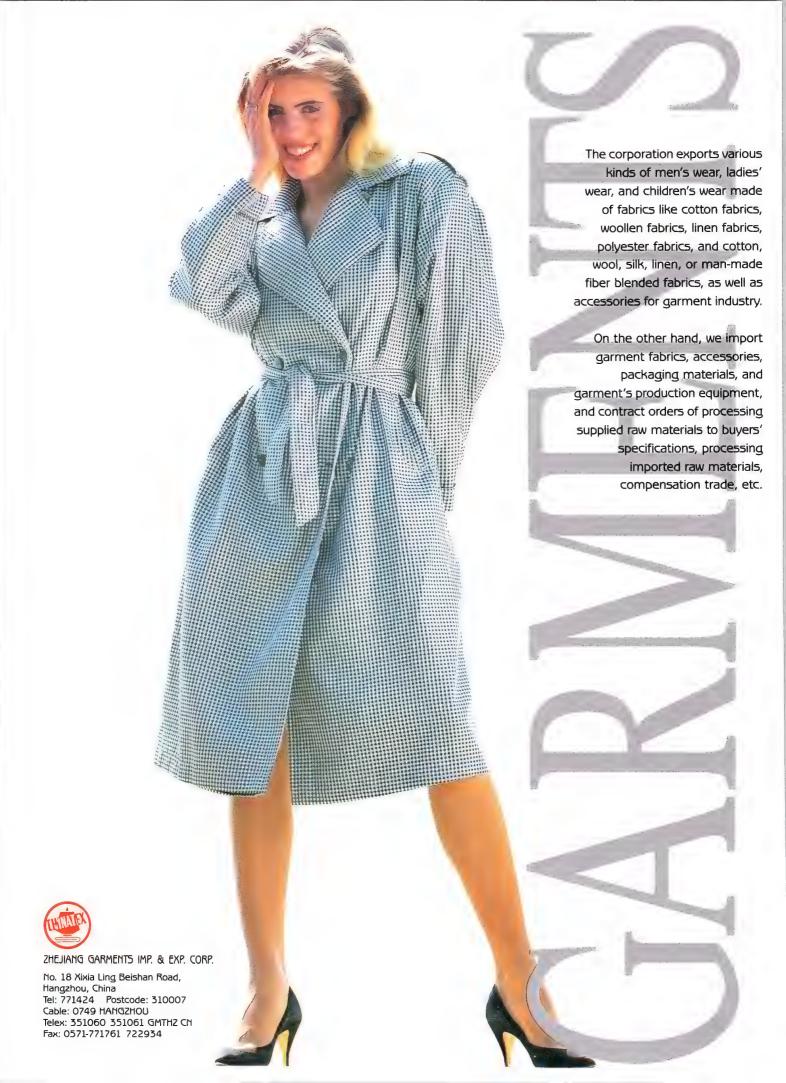
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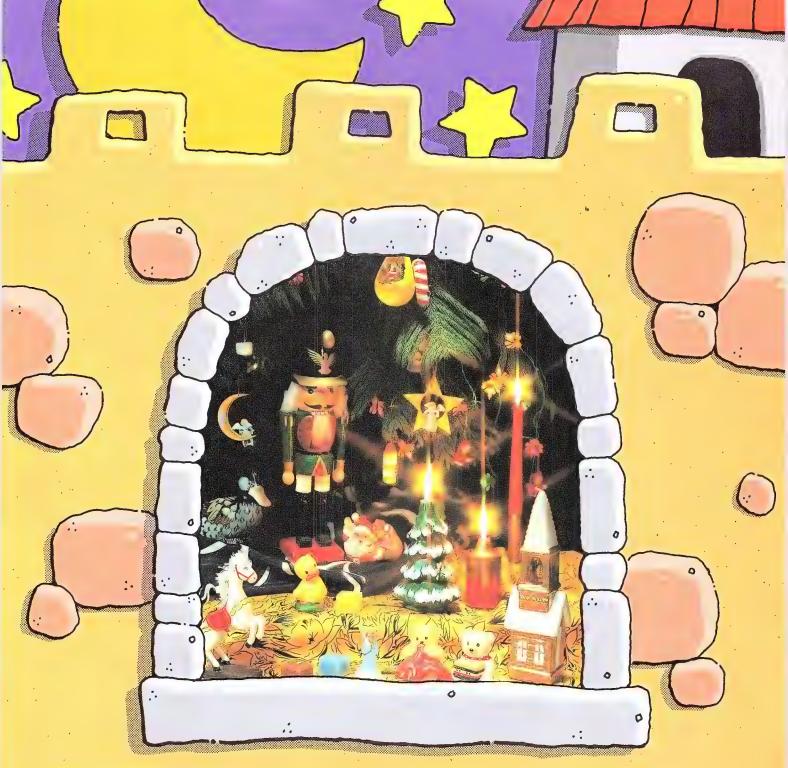
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Handknotted Carpets & Rugs: "Peony & Phoenix" brand silk carpets, woolen carpets, hooked rugs, pull cut rugs with latex back, cross stich rugs, needle point rugs, cotton wasterugs, "Swan" brand velveteen rugs, etc.

Animal By-Products: Fur garments, animal hairs, animal skin and leather, salted hog casings, bristles, bristle brushes and other animal by-products.

Leather: Leather garments, leather slippers, leather espedrilles, leather handbags, wallets, etc.

Down & Feather Products: Feather, down garments, down quilts, down and feather products.

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Available items are T-shirts, polo shirts, vests, briefs,
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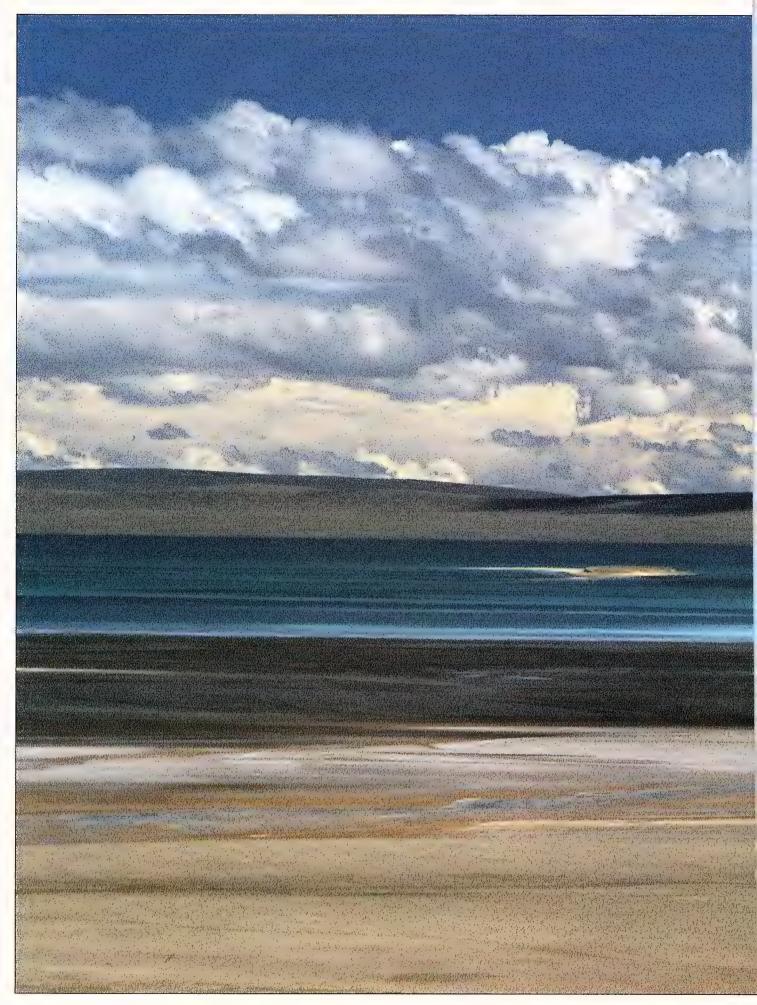
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Exploration into the Last Mystery on the Qinghai-Tibet Plateau



PHOTOS BY LING FENG ARTICLE BY CHEN FU

A landscape typical of the plateau — the blue waters of the lake are as smooth as a mirror against the vast expanse of a sunny sky studded with patches of white clouds. ocated in southwestern Qinghai is the largest area without human habitation on the Qinghai-Tibet Plateau. An exploration into this area offers not only an adventurous experience but a chance to see a world so rarely frequented by man and so unspoilt.

On 21 May, 1989, our well-prepared exploration team¹ set out from Xining, the provincial capital located in eastern Qinghai. Going 800 kilometres westward along the Qinghai-Tibet Highway, the team arrived at Golmud, the second largest city in Qinghai, and then proceeded south to a station about 500 kilometres away. The target area, 70 kilometres north of the Tanggula Pass, is our first working station which is located near Mount Gêladaindong and the gateway to the source of the Changjiang River.

The exploration team worked at all the eight stations in the region spending several days at each one. The exploration lasted 100 days in the "no-man zone" 5,000 metres above sea level.

Land of Lakes

Located in the bosom of the Qinghai-Tibet Plateau, the Qinghai Hohxil Region includes the Hohxil Mountains and their surrounding areas extending from south of the Kunlun Mountains to north of the Tanggula Mountains. Covering an area of 74,000 square kilometres, it joins the Qinghai-Tibet Highway in the east and the Hohxil Region in Tibet in the west.



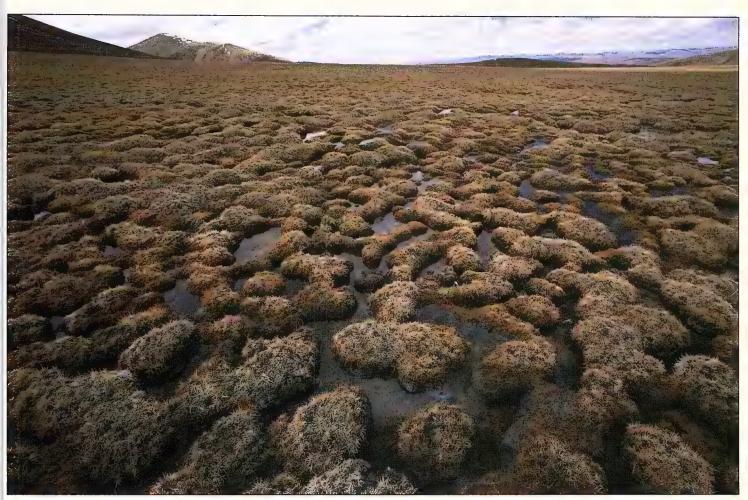
Caught in the river waters, the jeeps of the exploration team escape the danger at last.

There are lakes everywhere in the region, more than 300 of them. Ulan UI Lake is the largest with a surface of 800 square kilometres. Nearly all the sizable lakes in the region are saltwater lakes or salt lakes except for the Taiyang Lake and some freshwater lakes. The water of the lakes paint the plateau beautiful shades of emerald green and indigo blue.

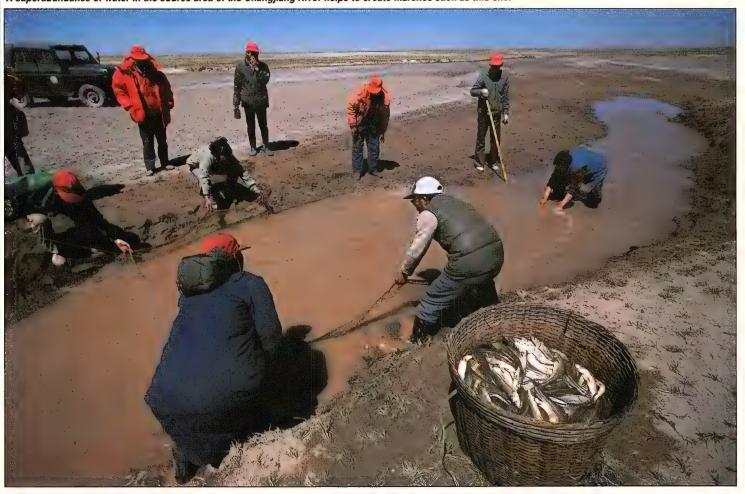
During the course of our exploration into the region, we saw moderately undulating hills here and there, showing the characteristics of the Qinghai-Tibet Plateau. When we got to the highest peaks at an elevation of over 6,000 metres in the south and northwest of the region, we found that they were covered with recent glaciers (the remains of the last glaciation of the Quaternary Ice Age).

The first working day after we entered the Hohxil Region, we left our camp site by car for a place twenty kilometres away, but our five jeeps got caught in a quagmire after covering only two or three kilometres. This happened more than thirty times between 11:00 a.m. and 6:00 p.m. At last, we got back to our camp site safe and sound.

Why did the jeeps sink so many times within the space of only seven hours? The answer is found in the fact that the terrain is covered with layers of icy earth sixty to seventy metres deep, whereas the seasonal melting depth each year reaches only one or two metres below the surface. Therefore, the surface seems dry and smooth but it is actually dotted with pitfalls. What is more, oxygen gets thinner as the elevation



A superabundance of water in the source area of the Changjiang River helps to create marshes such as this one.



It is hard to believe that this nearly dry creek near Ulan Ul Lake could provide team members with over fifty kilogrammes of fish.

increases, and thus, every 1,000 metres of elevation causes the jeeps to lose seven horse-power. At an elevation of 5,000 metres, the jeeps have lost nearly half their horse-power, so that when they do get caught, they hardly have enough power to drive out.

The density of oxygen in the region is only 50 per cent of that on the plains, and it was rather difficult for us, coming from the plains, to get used to it. Most of the explorers suffered more or less from the effects of the altitude. In terms of health, I ranked in the first five among the sixty-eight team members, and yet, in the first half of the exploration period, I suffered seriously from the altitude. Besides the common symptoms of fast heartbeats, gasps and headaches, several times when I woke up at midnight, I felt my lungs so constricted that even deep breaths did not help me take in enough oxygen. Turning and twisting, I could not fall asleep, and I doubted whether I would live through the night!

In addition to the scarcity of oxygen, the low temperature was another ordeal for us. The temperature went down below 0°C. In our tents we had only air cushions and leather quilts separating us from the earth surface. Sleeping in the thick sleeping bags, covered with felt covers, I could hardly stand the penetrating cold coming from the ground. Every night I slept in my bag with my woollen trousers on to keep my feet warm. When we woke up in the morning, the parts near our heads were damp, for our warm breaths`at night were frozen by the cold air.

Cooking at High Altitudes

As the temperature is very low even during the summer, snow is the usual form of precipitation. While people in Zhengzhou and Xi'an at the same latitude in eastern China were bothered by the hot weather, we could not do without our down overcoats. In the course of the exploration, it snowed as often as five times a day, and we never had as many as three sunny days running.

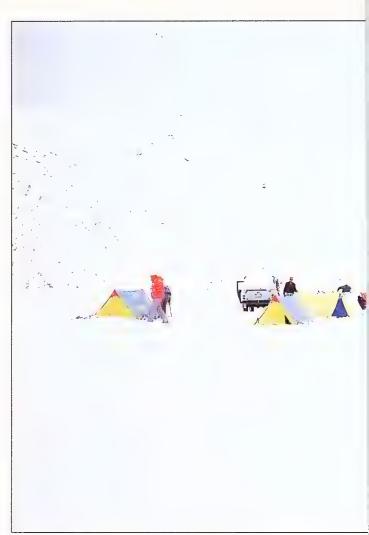
The high altitude caused us cooking troubles as the water boiled at about 85°C. We used the high pressure pots to cook meals, but it took at least two or three hours to cook large pieces of meat.

This area is known as "no-man zone", but in the course of our exploration we could see the tents of Tibetan herdsmen and their yaks and sheep near our first camp sites. Of course, we were delighted to see

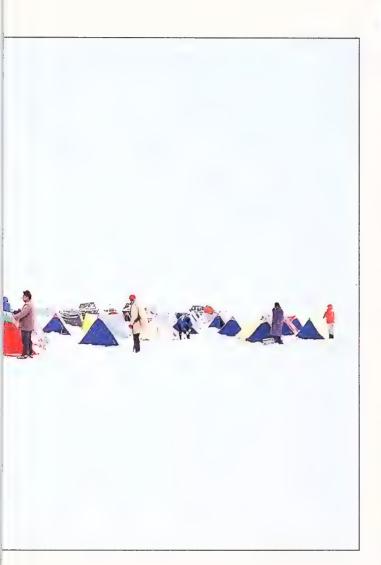


The ice cap of the glacier on the plateau has become crescent — shaped as the result of wind erosion.

men in the "no-man zone". We brought some food and medicine to them and sat for a while in their tents. However, at the camp site east of Ulan Ul Lake, some 200 kilometres from the Qinghai-Tibet Highway, we could not see any human beings around. We thought we had entered a "no-man zone" true to its name, but one day during our exploration, when we came to Mount Maliao, thirty kilometres south of Ulan Ul Lake, we found some Mani stone piles above which were flapping scripture banners. It was a trace of human habitation, and we were overjoyed by it.



It is snowing heavily and the ground is covered with large snow flakes. Because of the bad weather, we hurry to set up our tents for the night.



Later, we did meet the Tibetans when we were working around Zhentou (Pillow) Cliff to the southwest of the camp site on the east shore of Ulan Ul Lake. We were all too busy collecting samples, taking photos or drawing maps to notice anything else as the place is a wonderful site of volcanic topography: the valley is filled with small pumice stones while the slopes are covered with large bulging volcanic boulders. Finally, we saw two Tibetan women and two children standing 100 metres away. We waved to greet them and ask them to come over, but they went away



As we move like a small army, we have brought with us abundant provisions. Sometimes, we have tasty deep-fried twisted dough sticks.

without even turning their heads. We were all feeling perplexed when suddenly they came back and prostrated themselves as they approached.

We did not understand what all this meant. One of our team members who spoke Tibetan went over to talk with them and then we knew they had come from Amdo County in the Tibet Autonomous Region to herd cattle here and live a self-sufficient nomadic life. As for their prostrations, we could not clearly understand. It was probable, we thought, that as they had never seen so many cars and men with colourful down overcoats, they mistook all this for the revelation of divine forces and thus prostrated themselves in awe.

This Tibetan family lived the farthest away from the highway and was only the eighth family we had met since we entering the Hohxil Region. From then on, we did not meet any people as we were really deep into the "no-man zone".

Regional Wildlife

The region is a paradise for wild animals. In the course of our exploration, we saw more than 9,000 large animals, some of which, such as Tibetan antelopes, wild yaks and wild donkeys, are listed as typical of the Qinghai-Tibet Plateau and which are under the first ranking state protection.

A wild yak weighs up to one ton, and we were told that the horns of the yak can turn over a jeep. Once, near the north shore of Xijir Ulan Lake, we saw a group of about 300 yaks rushing down the mountain slopes like an army stirring up waves of dust. The track where they had galloped was ploughed over and full of holes stretching into the far distance.

One day, a team member and I were driving back to our first camp site past the glacier on the north slope of the highest peak (5,727 metres) of the Ulan UI Mountains. At dusk, we came to a vast expanse of smooth open ground. All of a sudden, seven or eight Tibetan antelopes appeared in front of our jeep, standing in a horizontal line. Then they ran away towards the north. In seconds, they got to the top of a knoll further north. That is when I saw a wolf running after them a short distance away.



The volcanic topography is the principal scenery in the Hohxil Region.



The wild donkey below the snow-capped mountain, a special species on the Qinghai-Tibet Plateau, is a rare animal under state protection.

A volcanic eruption reportedly took place in the Hohxil Region in 1973, and one of the objectives of our exploration was to prove or disprove this report. The vestiges of a volcanic eruption are scattered all over the vast area to the west of our camp site at Gangqiqu. Visible are a flat-topped mountain and the remaining volcanic cone. Such names as the Table Mountain and the Pillow Cliff south of Ulan UI Lake denote, in fact, the flat-topped mountains characterized by a flat top and steep slopes covered with volcanic rocks of all sizes. With wisps of mist drifting over, the volcanic cone of the flat-topped mountain north of Xijir Ulan Lake looks like an active volcano puffing out steam, gases and ashes.

Geologists say that the Qinghai section of the Hohxil Region has been the main area of volcanic activity on the Qinghai-Tibet Plateau since the Cenozoic Era². The time of the volcanic activity was mainly at the same time as the rise in elevation of the Qinghai-Tibet Plateau. The exploration team did not find any newly-erupted lava or topographical features indicative of a recent eruption, thus giving a negative verdict to the report about a volcanic eruption in 1973.



Colouful flowers bloom even on the cold plateau.



The temperature of the hot spring under the glacier of Mount Bukadaban, the highest peak in Qinghai, reaches 92°C. The perpendicular height of the glacier above the spring is less than 200 metres.

At the south slope of Mount Bukadaban, 6,860 metres in elevation and the highest peak in Qinghai, we found a hot spring whose temperature reaches as high as 91°C, while the local boiling point is only 85°C. The sérac grove on the lower glacier is just 200 metres above the hot spring, forming a sharp contrast. The reason for this is that in modern times, hot springs mostly appear in areas of frequent volcanic and seismic activities, that

is, areas of intense movements of the earth's crust. The Qinghai-Tibet Plateau is still rising in elevation and some day this magnificent but empty place may be revitalized.

Translated by Gu Weizhou



This hearty chick patiently waits for its mother to return to the nest with food.

¹The exploration team was composed of sixty-eight members and nineteen jeeps and trucks. At first, the entire team moved and camped together, but then, to make the best use of time and facilities, we were divided into sub-groups to study the region's geology, geography and biology. The three teams radiated out from the centre into the surrounding areas making ever widening circles. In total, the team had eleven camp sites, eight of which were also working stations.

²The Cenozoic Era, lasting approximately 59 million years, is the fifth of the geologic eras and the most recent in geologic history. During this period, with the disappearance of the reptiles of the Mesozoic Era, the mammals reached their peak of multiplication, and creatures similar to men became highly developed. Man himself appeared in the late period of this era.

NUWA AND FUXI in Chinese Mythology

ARTICLE BY SU XIN

hinese mythology considers Fuxi and Nüwa the creators of mankind. The two are brother and sister, born three months apart to the Water Spirit; they wed each other and thereby brought the human race into existence. Later, the concept of incest arose and marriage between brother and sister and similarly close relatives was prohibited.

Fuxi is said to have taught his descendants to fish and hunt (by making the first nets) and to domesticate animals. He also invented the Eight Trigrams, used in divination. For her part, Nüwa created mankind by modelling men and women out of clay. She also repaired the vault of heaven by melting down five-coloured stones, brought the floods under control and exterminated dangerous animals, thereby enabling her children to lead a peaceful life.

Temples dedicated to the two, who are venerated as deities, have been built in many places throughout China over the ages. The most characteristic are the Wahuang Temple in Shexian County, Hebei; the Fuxi Temple near Tianshui in Gansu, said to be Fuxi's birthplace; and the Taihaoling Mausoleum in Huaiyang County, Henan.

The First Mother

According to the Chinese creation myth, before the heavens and the earth separated, there was no human race. Unable to bear the wildness and desolation of the universe, Nüwa took a piece of yellow clay from the bottom of a river and from it modelled human beings, working day and night. But since the earth was much too spacious for her to fill by her own efforts, she hit upon the idea of getting the human beings themselves to multiply, coupling male with female. Life itself would be finite, but the process of reproduction infinite. Nüwa is thus considered the mother of mankind, a sort of fertility goddess, as well as the goddess of match-making.

The Wahuang Temple is located in the far south of Hebei half-way up Mount Fenghuang in the northwestern suburbs of Shexian, hard by the River Qingzhang. Built in the Northern Qi dynasty (550–577), it has a history of over 1,400 years.

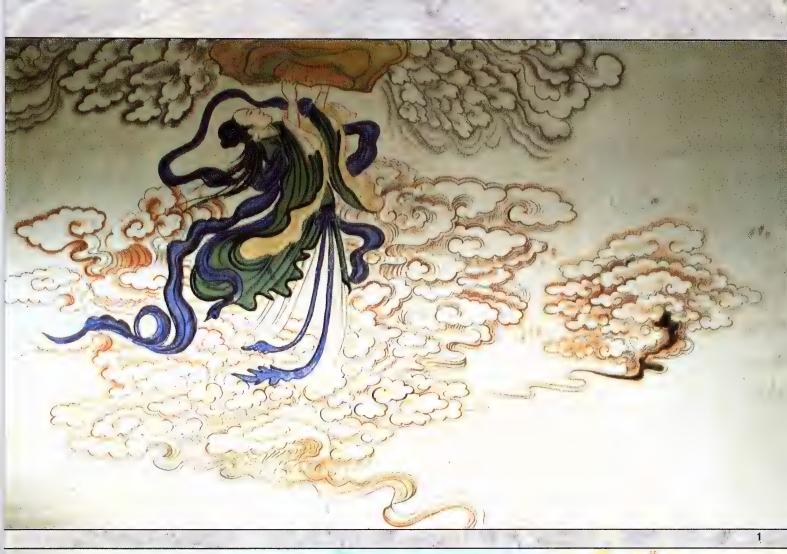
The complex, which covers an area of 760,000 square metres, is divided into four sections built at the foot and on the slopes of the mountain. The main structures are high up near the summit, the lower ones having ceased to exist.

Guangsheng Temple and Zisun (Sons and Grandsons) Hall are the only buildings which have survived intact.

According to traditional Chinese thinking, it was the sacred duty of every male to ensure the continuity of the family line and the race by producing sons and grandsons (females did not count!). It used to be said that, out of three unfillal sins, the gravest was to die without male issue. Even now, those who earnestly desire a son come to Zisun Hall to pray to the goddess so that she will fulfil their wish.

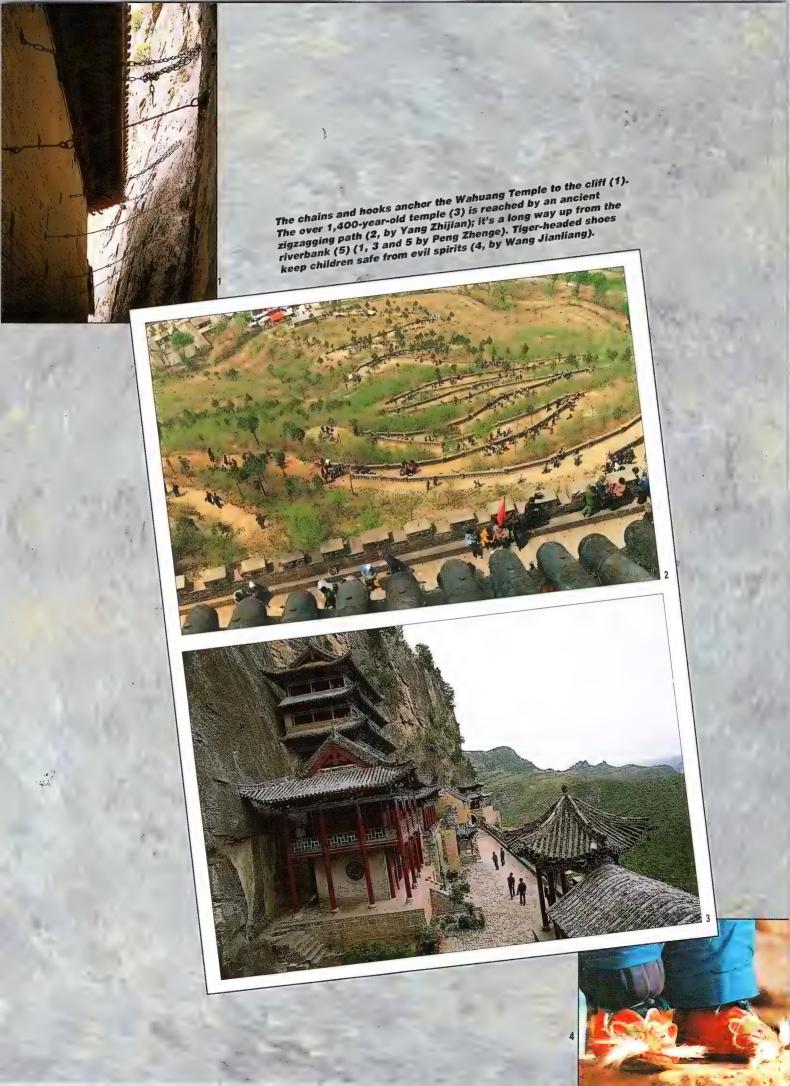
The hall contains a statue of Wahuang — in other words, Nüwa — bearing a tablet which proclaims Wahuang Shengmu (Holy Mother Wahuang). Around her are clustered many clay dolls of baby boys, placed there by those whose wishes have been answered. Apart from giving thanks for services rendered, this is also a way of letting the goddess know the good news.

To reach this hall you need to take the ancient zigzag paved path, two metres wide; it is known as Shibapan (Eighteen Bends). The hall has a lovely setting, with green mountains all around and the River Qingzhang below.





Nüwa mends the vault of heaven (1, by Peng Zhenge), while Fuxi is credited with invention of hunting, fishing and keeping livestock (2, by Zhang Shenggui).



As we mentioned at the outset, one of Nüwa's feats was to repair the vault of heaven. The way this happened was as follows. Since Nüwa had invented humans and instituted marriage, peace reigned in heaven and on earth. But, one day, Gonggong the Water God entered into a dispute with Zhurong the Fire God. This developed into a major battle which raged from heaven to earth, neither of the gods being able to assert himself as the outright winner. When they reached Mount Buzhou in northwestern China, still in hot pursuit, the furious Gonggong hit Mount Buzhou with his head, bringing down one of the columns which supported the vault of heaven with a tremendous crash. The ensuing cavity created confusion in heaven and earth:

fires and floods played havoc, wild beasts ran amok. Not wishing her children to suffer, Nüwa did her best to repair it. She set up a huge cauldron at the foot of Mount Zhonghuang (now Fenghuang) and into it she placed five-coloured pebbles and stones she collected from the River Qingzhang. She heated the cauldron so that the stones melted, and used the resulting sticky paste to patch up the sky. Next she chopped all four feet off the Great Tortoise and used these as four pillars to prop up the vault of heaven anew. She then put out the fires, tamed the floods and eliminated the wild beasts. Peace returned to earth. Later generations built a temple at the spot where Nüwa melted the stones.

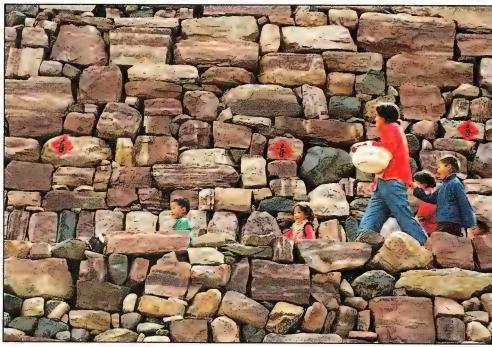
A three-storeyed building more than

twenty metres high, the Wahuang Temple is built close against the cliff wall. At its back it is fitted with iron chains, bars and hooks which fasten it to tethers embedded in the cliff. When the temple is packed with people, I was told, it tilts forward slightly so that the iron chains are stretched taut. The auxiliary buildings to either side of the temple are interconnected by means of balustraded stone steps. Judging from the rich ornamentation on the carved roof beams and the painted rafters, these buildings must date from either the Ming or the Qing dynasties.

We also paid a visit to a grotto from the Northern Qi dynasty dug out from the north wall to the left of the temple. It contains four Buddhas. Its interior walls







are carved with two sutras — the Saddharma-pundarika (Lotus of True Law) and the Sandhinirmocanavyuha, which is an explanation of Mahayana doctrines.

Fuxi the Inventor

Paintings on brick and stone carvings from the Han dynasty confirm that the story of Fuxi and Nüwa as a couple is very ancient. The characteristic image is one that appears time and time again: the upper part of their bodies is human, clothed in a robe, and they wear hats; the lower body, however, is in the form of a snake or dragon with the two tails intertwined. Fuxi holds the sun, with a golden bird in it, and usually a carpenter's square; Nüwa holds the moon with a toad in it, and often a pair of scissors or compasses. In some depictions, there is also a lovely child which stands between the two, holding their hands.

Apart from teaching the people of the Central Plains to make nets for fishing and hunting, Fuxi also invented the Eight Trigrams or bagua based on his observation of astronomy and natural phenomena. These eight basic patterns are composed of the two primary forms: yang, the male principle, represented by a continuous straight line, and yin, the female principle, shown by a broken line. They are called qian, kun, zhen, xun, kan, li, gen and dui, and they are supposed

to represent heaven, earth, thunder, wind, water, fire, mountain and swamp, respectively. The Eight Trigrams were used to record events, as well as aspects of the cosmos, but later they were (and still are — in Hong Kong, for example) incorporated with little mirrors and hung facing outwards at the door or window as talismans to repel malign influences.

Still according to legend, Fuxi was born in Chengji (near present-day Tianshui, Gansu Province). Some sources even give dates: 2953-2838 B.C.! Local people offer gifts to Fuxi each year at the temple dedicated to him at Chengji. Built in the Zhengde reign (1506–1521) of the Ming dynasty, the Fuxi Temple covers an area of 249 hectares. Thirty-seven ancient cypresses and one equally ancient scholar tree grow midst numerous halls and pavilions. The evergreens add to the atmosphere of elegance and seclusion.

Fuxi's birthday is celebrated on the sixteenth day of the first lunar month, just after the Spring Festival, in late January or February by the Gregorian calendar. Both men and women flock to the temple to worship their ancient ancestor and beg for his blessing. However, it is actually the morning of the fifteenth which marks the climax. Everybody vies to be the first to offer incense and joss-sticks. The master of ceremonies intones a prayer and sacrifices a sheep while gongs and

drums impart even more atmosphere to the solemn rite.

By far the most unusual feature of this ceremony is the fact that the ancient cypresses are pasted over with dozens of mannikins cut from 'lucky' red paper which have had holes burned in them by joss-sticks. The belief is that those who offer these figurines are more likely to be blessed by Fuxi and to remain free from calamities and disease throughout the year.

Taihaoling — Fuxi's Tomb

Fuxi is supposedly buried at Taihaoling Mausoleum 1.5 kilometres outside the county town of Huaiyang in Henan. Huaiyang is said to have been his capital. Fuxi is sometimes referred to as one of the Five Emperors of the legendary age, the others being Huangdi (the Yellow Emperor), Shennong, Yao and Shun, and the 'Taihao' of Taihaoling is a title of respect for Fuxi.

The tomb mound existed as early as the Spring and Autumn Period (722–481 B.C.), the memorial hall being added in the Han dynasty, according to ancient Chinese literature. A temple was later built here in obedience to an edict of Emperor Taizu of the Song dynasty (reign dates 960–976), but the existing buildings date from around 1448 in the Ming dynasty. The complex is in two parts, inner and







outer, and it measures 750 metres from north to south. Since all the halls lie on a strict north-south axis, you can see the tomb mound from outside the main gate if

all the gates are open.

Every year, from the third day of the second lunar month to the third day of the third lunar month (roughly, March to April), this is the goal of a massive pilgrimage attended by people from scores of kilometres around. They are often members of incense-burning or pilgrim societies, most of them being childless and wishful of having a child, or from a family with a member afflicted with a chronic disease. Even more come simply to render thanks to Fuxi for having rewarded them with sons and grandsons (the old ways of thinking still linger in many parts with regard to the worth of female children).

Practically all the pilgrims carry a bag of incense. Paper objects - pavilions, horses, boats - are also brought and

burnt for the god. In fact, the done thing is to bring as many sacrificial offerings as you can afford. Each procession is preceded by men beating gongs and drums, and the road leading to the mausoleum is packed solid. There are no incense burners within the complex and for very good reason. They would be unable to cope with all the incense sticks lit by the many thousands of pilgrims! Instead, a huge square vessel is positioned to burn the incense and paper offerings. The smoke rising to the skies is visible for kilometres around.

As is the case at the Wahuang Temple, many people present clay dolls, often dressed in red tunic and green trousers (the traditional colours for the set of clothes made for a baby's firstmonth celebration). With these dolls, plus their prayers, they believe Fuxi will grant them a son. Some of the dolls have the following words written on the back: 'If I were to have a son, I would return with two clay dolls'. In other words, the satisfied parents would return to the mausoleum with a couple of these clay dolls; these could then be taken away by other hopefuls in the assumption that the good luck might rub off on them.

Apparently there is another way to assure oneself of a child, associated with a particular stone at Zisun Grotto in the northeastern foundations of Xianren Hall here. The stone is about as tall as a man. In it there is a hole, as big round as a thumb and about 2.5 centimetres deep. If you poke your finger in the hole, according to the folk belief, you will have a son or daughter according to wish. At times, you have to queue up here, such is the press of people. I saw middle-aged women as well as young couples waiting for their turn.

Yet another local tradition is to bring gaily coloured poles like flagpoles to Fuxi as a sign of gratitude. The poles bear a sort of lantern-shaped paper object in two



types. The one with a closed underside represents the birth of a son, the other — which is open — the birth of a daughter. Those who have not yet been blessed with a child take home one of these poles, of the requisite type, hoping this will do the trick.

Many performances take place in the mausoleum complex during the one-month pilgrimage, giving almost the impression of a fair. There are traditional amusements and skills, such as stilt-walking, local opera accompanied by wooden clappers, story-telling punctuated with drumbeats, as well as circus and acrobatic shows. There are also various special dances, including one called the Flower Basket Dance. This is truly unique. Five or six women sing and dance, carrying baskets of flowers on bamboo shoulder poles. Waving fans or

clapping, the dancers sway their heads to and fro in a sensual manner, and the words of their songs are invariably to do with love and sex.

The mausoleum is packed with stalls at such times, with hawkers selling snacks, everyday items and toys. Most of the goods on offer are somehow related to procreation. For example, you can buy a baby boy doll in a basket, an obvious wish. The most interesting clay models we saw were called 'apemen', but were rather like dogs or even cows, with a long body and long arms but short legs, and graphic depictions of the female sexual organs. If you were to buy one of each of the models and dolls on offer. you would have a record of practically the entire process of reproduction from sexual intercourse through pregnancy to the birth of the child. The emphasis on

fertility seems to be a relic from ancient matriarchal society.

One veteran craftsman told me that the 'apemen' and the exotic birds and animals, all shown with reproductive organs, were created according to the models made by Nüwa. Ancient moulds are used and handed down from generation to generation. Nothing has ever been changed.

Visitors with tired feet can take a rest on a raised platform in the centre of the spacious compound (although the watchful hawkers will be there ready and waiting). This is the Eight Trigrams Platform, said to be where Fuxi drew the original eight trigrams — some say inspired by the markings on the back of a tortoise.

Translated by He Fei



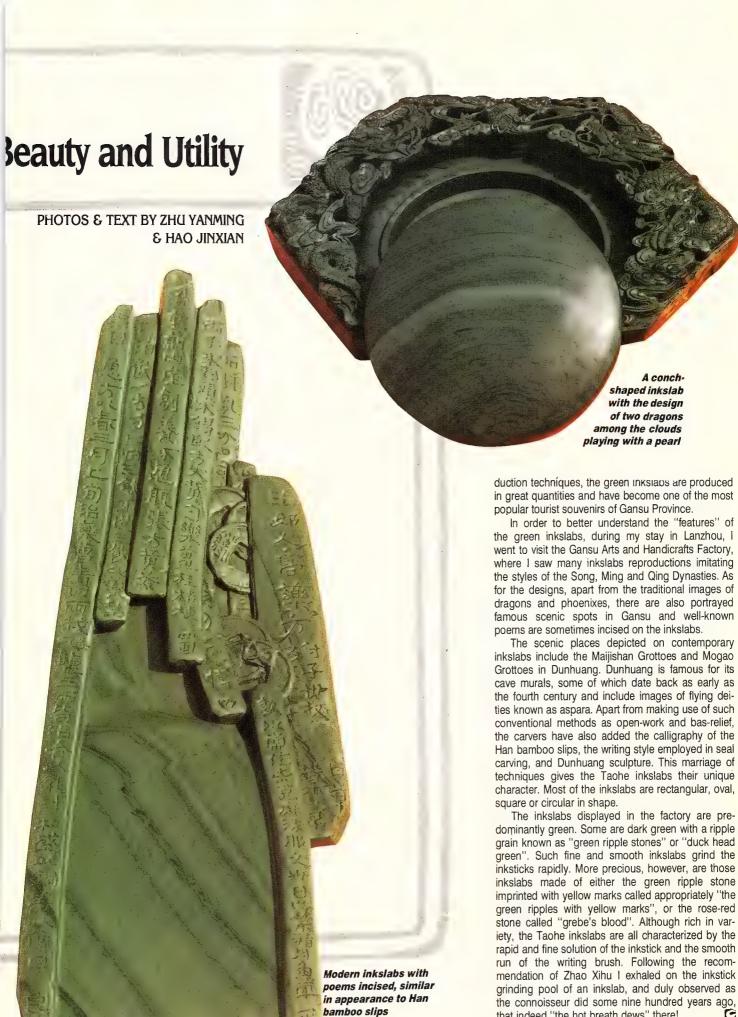


A folk performer at the fair, agile despite her age (1). What local people call the 'apeman ancestor' is a sort of clay animal with fertility overtones (2), while the child's sex is denoted by the ready for their performance (3). A troupe of acrobats makes home may do the trick and give you a son (5)! (All by Er





design of twin eggplants in bas-relief



Translated by Gu Weizhou

that indeed "the hot breath dews" there!



Cremation Among the Qiangs

PHOTOS & TEXT BY YANG WENJIAN



Banners and streamers made of strips of white cloth

n the mountains and tablelands of southeastern Aba Tibetan and Qiang Autonomous Prefecture in northern Sichuan Province, the traditional lifestyle of the people is still very much in evidence. This is especially true of the Qiang people who still adhere to the customs of the distant past, including their unique funeral rites.

The funeral ceremonies vary from one locality to another and include cremation, burial and water burial. Of these, cremation is the oldest and involves the most ritual. It is also the most important. In the past, when Qiangs were captured by the enemy, more than any other possible fate they feared not being cremated after death.

Each Qiang clan has a crematorium for its exclusive use. When a person dies, his relatives ask the shaman to choose an auspicious date for the cremation. A few days before the actual ceremony, the corpse is placed in a coffin or, in rare cases today, in a small log cabin. The shaman goes into a trance while the relatives offer sacrifices to the departed.

If the deceased was an old man, everyone in the village will attend his cremation as will all his relatives and friends from other places. The rites are elaborate, especially those in honour of older members on the maternal side.

As each group of clansmen arrives, they are welcomed by a ceremony at the gate of the village. The shaman dances himself into a trance, and the guests are given wine to drink. They, in turn, present gifts which they have brought with them. Joss sticks are burned and sacrifices are made.

At sunset, the funeral procession gets under way, banners and streamers floating behind. The maternal uncles, each carrying a club, lead the way to the clan's crematorium amidst the noise of drums and *suona* horns and the keening of the mourners.

Left: The inside of the coffin is in flames and the corpse will soon become ashes.

Below: Sturdy men carrying the coffin circle the graveyard three times before the cremation (both by Du Songrong).



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At the crematorium, some of the village men carry the coffin three times round the graveyard. The coffin is then placed facing north with the head of the coffin high off the ground. One of the older men chops off a third of the lower part at one end of the coffin and another does the same of the upper section at the other end to allow air in. The coffin is then stuffed with bits of the chopped-off wood, cypress twigs, soy sauce and paper money as both offerings to the dead person and to help spread the fire.

The fire is lit at the feet of the corpse and, instantly, the interior of the coffin is in flames. The relatives and friends sing, dance and drink to mourn the dead.



The bits of wood and paper money are lit through a hole in the coffin at the feet of the corpse.

The following morning, family members go to the crematorium to fetch the ashes so that they can be buried in the family graveyard inside the crematorium grounds, although sometimes ashes are buried in a cave.

The cremation practices of the Qiang have a long history and no one is quite sure how they came about. One version is the belief that people who died violently would become monsters if their bodies were not cremated. Another and quite lovely view is that during cremation, the soul of the dead rises with the smoke to the seventh heaven. Translated by Chen Jiaji



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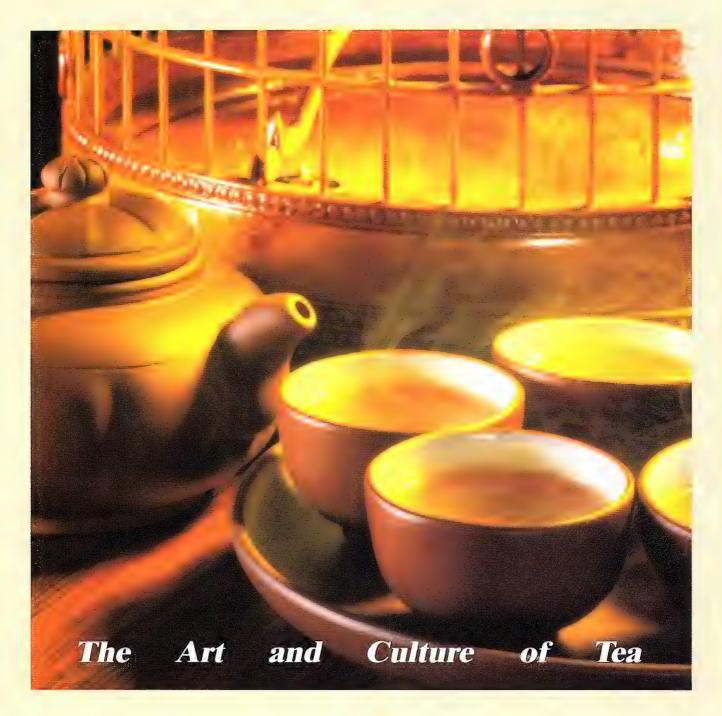


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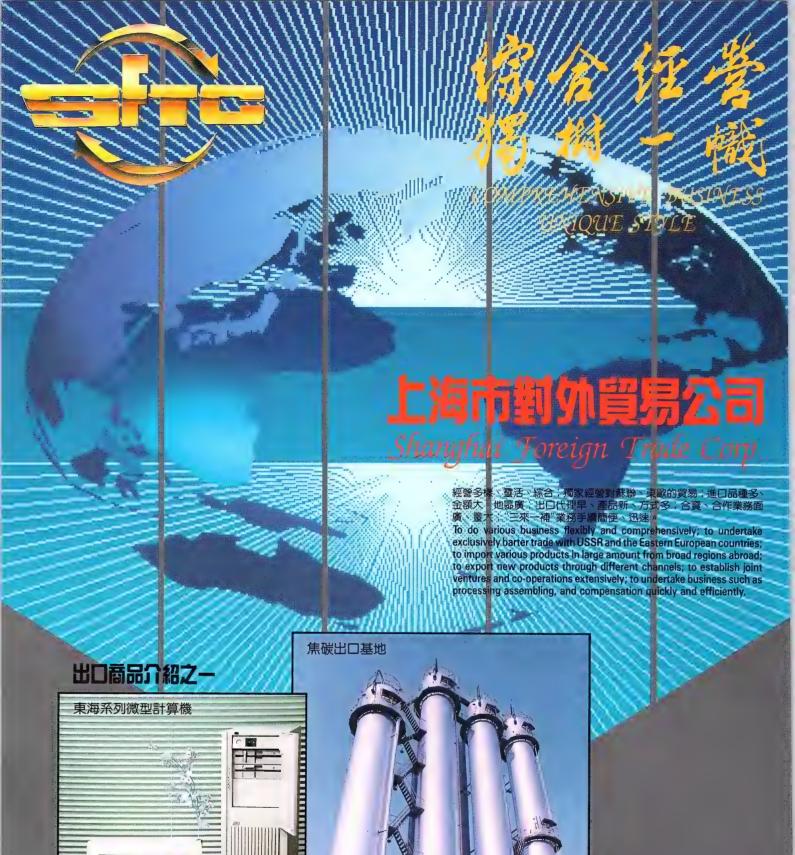
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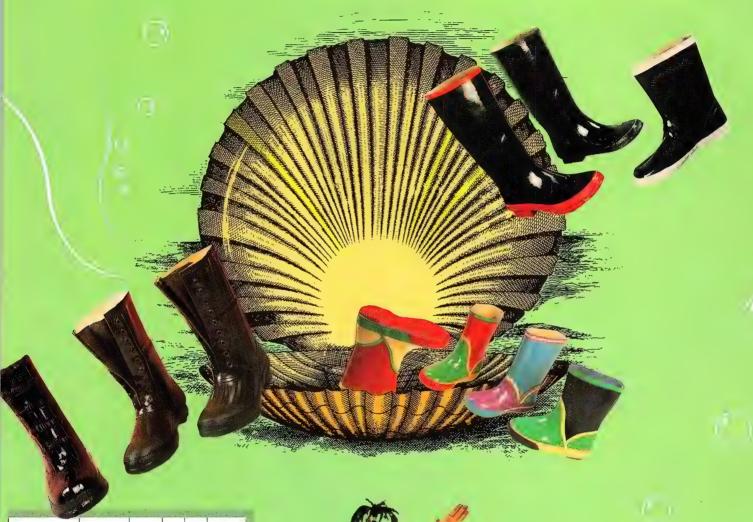
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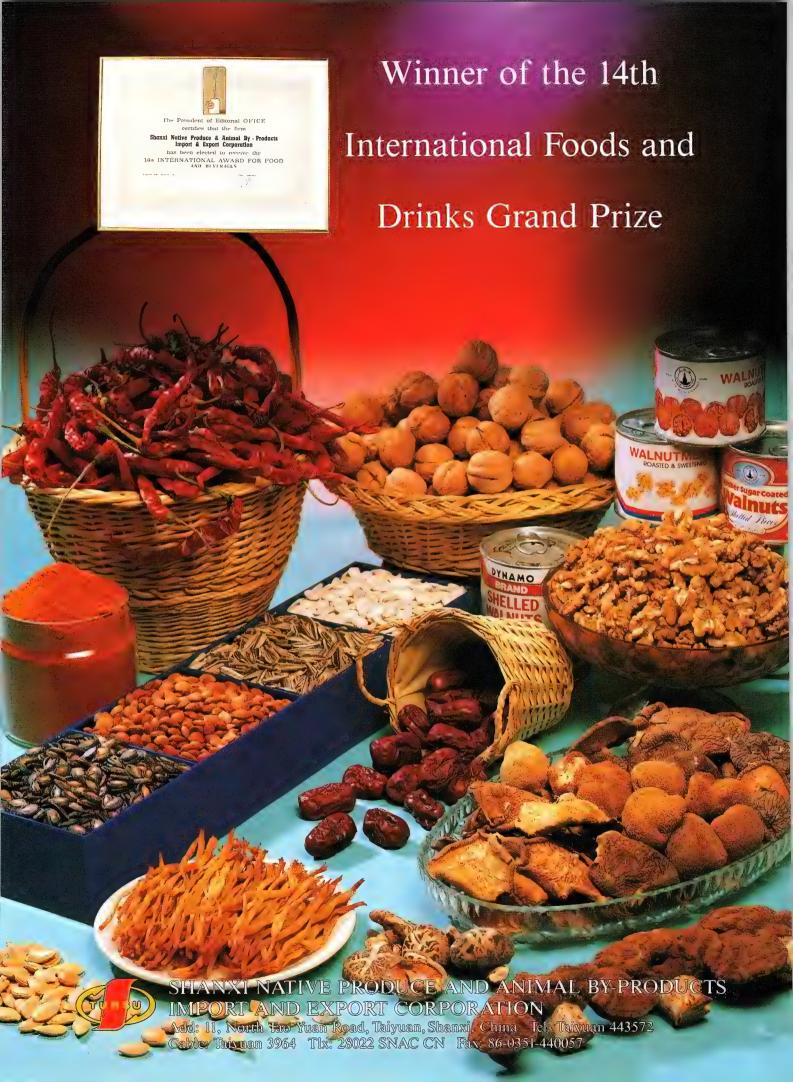




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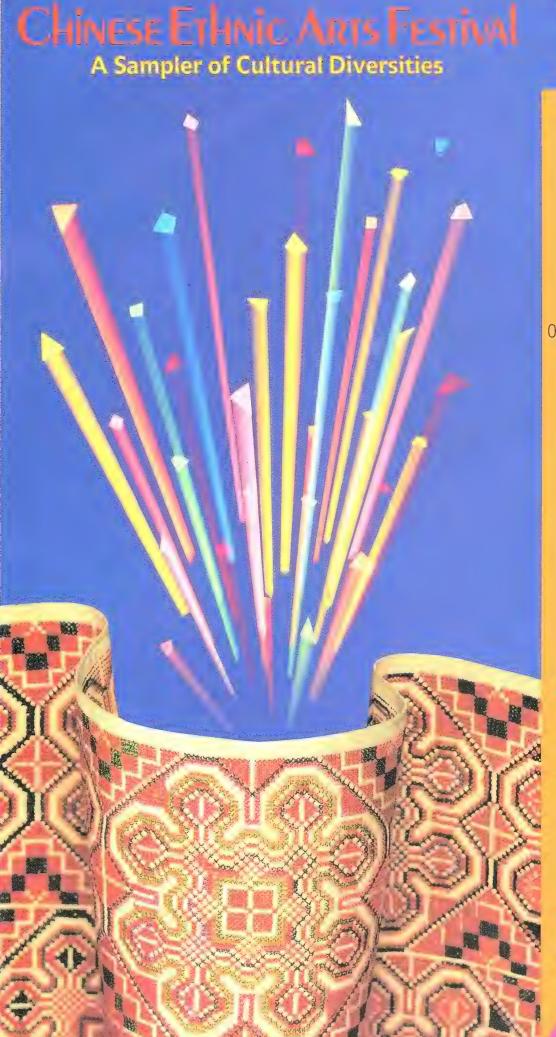
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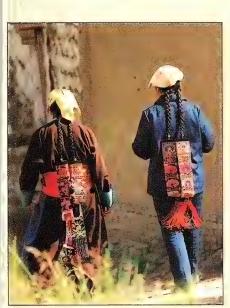
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THINGS CHINESE SAN

A Sampler of Cultural Diversity The Chinese Ethnic Arts Festival

Photos by Frances Chan



Two Tu women of Qinghai with ostentatious hair ornaments



A Primi song and dance routine

here are 55 ethnic minority groups in China. Through the centuries, their diverse art and creativity have enriched Chinese culture. The Chinese Ethnic Arts Festival, put together by the Regional Council of the Hong Kong Government, showcases the cultural diversity of these Chinese minority groups. It will be held from September 22 to October 6 at various Regional Council venues.

One of the most interesting facets of ethnic minority groups are their festivities. Among the numerous festivities, the Miao people's *Lusheng* Fair and the Yi people's Torch Festival are particularly captivating. During the *Lusheng* Fair, one can hear *lusheng* or reed pipe music throughout the Miao area.



A young Tibetan woman with an interesting hair style. The traditional number of braids is 108, one for each holy sutra.

The Torch Festival is the most important date in the Yi calendar. The origin of the festival comes from a legend about a wrestling match between two giants representing Heaven and Earth. A sore loser, the giant from Heaven's riposte was to send out swarms of locusts to devour the crops on Earth. The Yi drove off the locusts with torches. During the festival, they parade with torches, play native musical instruments, blowing *kouxians* and plucking *yueqins*, dance and drink. The colourful costumes intensified by light from the blazing bonfire is a wonder to behold.

The programme by the Folk Art Ensemble of Liangshan, Sichuan and Guizhou Folk Art Ensemble consists primarily of song and dance numbers of the Miaos of Guizhou and the Yis of Liangshan Mountains in Sichuan.

The Mongols have a passion for action and horses, expressed vividly in their songs and dances which are often bound to festivities and rituals. The Ordos Song and Dance Troupe of Inner Mongolia will perform Mongolian folk songs that are rhythmically precise accompanied by ornamentation and dance numbers that have retained the traditional angular head, shoulder and hand movements. There will also be Mongolian story-telling, and an instrumental ensemble performing with the horse-head fiddle — a Mongolian instrument reputed to produce music so sweet as to have moved camels to tears.

The Korean minority are known as the "White Clothes People". The predilection for the colour white signifies the pursuit of purity and gentleness. This particular temperament of the Koreans becomes most expressive in the ensemble choreography of the Song and Dance Ensemble of Yanbian, Jilin.

The Tibetan Opera, with over 600 years' history, is a composite art form. With musical accompaniment, the masked players sing, dance, chant and recite historic and moral tales. A performance by the Tibetan Opera Troupe captures the festive essence of this art form.

The musical instruments of the ethnic minorities have always been instrumental in shaping Chinese music. Most of the more popular instruments today have their origins in the provinces with the largest concentation of mountains. These mountain peoples were gradually assimilated into mainstream Chinese culture after the Han Dynasty (206 B.C.-A.D. 220). The Instrumental Ensemble of Chinese Ethnic Minorities will showcase selected instrumental ensemble pieces of 11 national minorities. Among the wind instruments are the Tujia peope's daliuzi, the Korean people's guanzi and suona, the Dai people's bawu, the Jingpo peole's dongba and tuliang; and among the string instruments are the Kirgiz people's kaomuzi, the Uyqur people's rewafu and aijehe. This is a rare treat not to be missed by connoisseurs of Chinese music.

The programme by the Chinese Ethnic Minorities Costumes Parade Ensemble brings all the splendid variety of these national costumes. To the accompaniment of selected ethnic music, members of the ensemble dance and parade their attire, and give a step by step demonstration on how each piece of clothing or accessory is decked.

The Exhibition on the Wedding Costumes of Chinese Ethnic Minorities gives a more in-depth portrait of their cultures by displaying the wedding costumes, utensils, needleworks and customs of the Manchu, Mongolian, Tibetan, She, Yi, Yao and Uygur peoples. Besides, the two Exhibitions of Handicrafts from the Ethnic Minorities of Yunnan will put on display the clothing and other crafts of all the 24 national minorities in Yunnan Province, including garments and accessories, cross-stitch embroidery, brocade, wax-printing, toys, textiles and painting.





The Carvings of Mani Walls

PHOTOS BY ZHENG YUNFENG

TEXT BY ZHENG XIANGDONG

ani walls in different shapes can be seen throughout the Tibetan Plateau. The word mani is derived from the Universal mantra of Tibetan Buddhism Om Mani Padme Hum, an invocation usually addressed to Buddha. or his Tibetan manifestation Chenrezi (the Bodhisatva Avalokitesvara). Many of the stones in the walls are, in fact, inscribed with this mantra. A closer look will reveal that the words and images carved on them are rich in content, embracing Buddhist inscriptions, statues of Buddha and Bodhisattvas and the images of revered Lamas of past generations. The heaps of stones may be lines in good order over a distance of dozens of metres

forming a long stone wall while smaller ones are scattered about here and there.

It is said that the carved mani walls have originated from the offerings made by Lamaist faithful when they prayed in the past. According to Lamaist doctrine in Tibet, carving holy messages and offerings are considered good deeds which can contribute to a better life in the

next reincarnation. Therefore, Lamaist followers carve images on cliffs, on stone slabs or on rocks with hamme and chisel whenever they have the time. As the mani wall can withstand wind and weather and they are regarded as sacred objects, nobody would dare touch them let alone destroy them. Mani walls appear everywhere in Tibel There are mani walls in front of or in back of houses, or mountains and in open fields.

The mani stone carving shows fully the creativity of the Tibetans in the art of incised sculpture. Their artistic ap proach employed is mostly a combination of the round carving, the bas-relief carving and the flat carving. Very often the head, the hands and the body of the images of the rocks are executed by means of round or bas-relie carving while the details of the creases on the clothing decorative objects and the background are portrayed by flat carving. Apart from the images, words, lotus flowers and designs of clouds are also carved, and the natura shapes and the grains of the rocks are made ingenious use of and accompanied by the colours of vermilion, min eral green, mineral indigo, and lead white - all skilfully arranged in the same work or art. Often a single colour is brushed on or the outlines are made on the coloured sur face, and in so doing, the mani stone carvings acquire ar aesthetic simplicity and abstraction.



Amitayus Buddha

Amitayus Buddha, also known as Amitabha Buddha, is the chief Buddha in the Western Paradise. Legend has it that the Western Paradise he rules over is full of splendid buildings amidst colourful clouds. The inhabitants living there lead a comfortable and happy life and so his followers have obvious reasons to be loyal. Bearing a serene expression, this statue of Amitayus Buddha is seated on the lotus pedestal with his leg crossed and his two hands holding an alms bowl. His image is concisely portrayed, his facial expression is lifelike and his eyes are peaceful and benevolent - what one would expect of a fully enlightened

Master Padmasambhava

The image carved on the stone wears a red hat and has a wisp-like beard and pencil-thin moustache and holds a Vajra. It is the image of Padmasambhava, the first monk who came to teach the methods of the Secret Sect in Tibet. Painted in bright colour, the image is vividly portrayed. The monk in a colourful kasaya with rich creases has at his back a halo and auspicious clouds carved in changeable lines.







The Dog

Probably the carver has a deep feeling for his dog. After its death, the Tibetan carved its image together with the mantra on the mani wall as an idol, possibly hoping his deceased friend could be reborn and come back to him. Crudely carved along simple lines, the dog looks tame and creates a rather amusing figure. It could be imagined that the dog must have been lovable when alive.

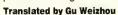


The Six-Word True Teaching

The carving entitled the Six-Word True Teaching is the integration of words and patterns on so large a scale that it is rarely seen on the mani stone carvings. It is said that if the followers often read these words carved on the stone, they could clear away contamination in the heart and get rid of their worries and cares by following the Noble Path and finally attain Nirvana. The religious objects, lotus flowers and clouds decorating the words are painted in bright hues turning the whole stone carving into a riot of colours.

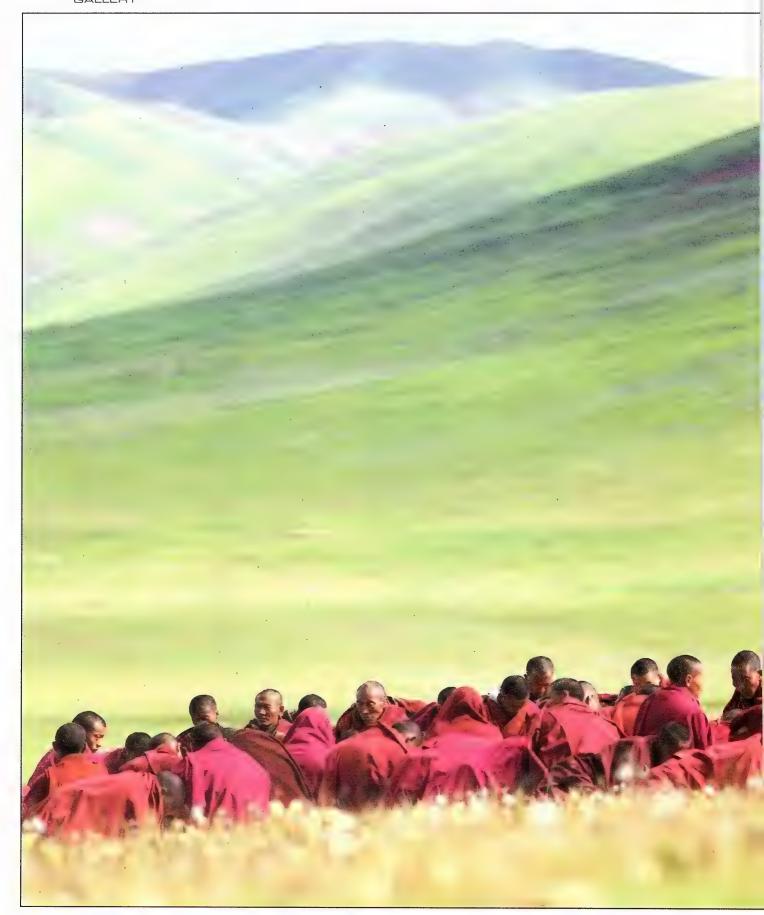
Avalokitesvara

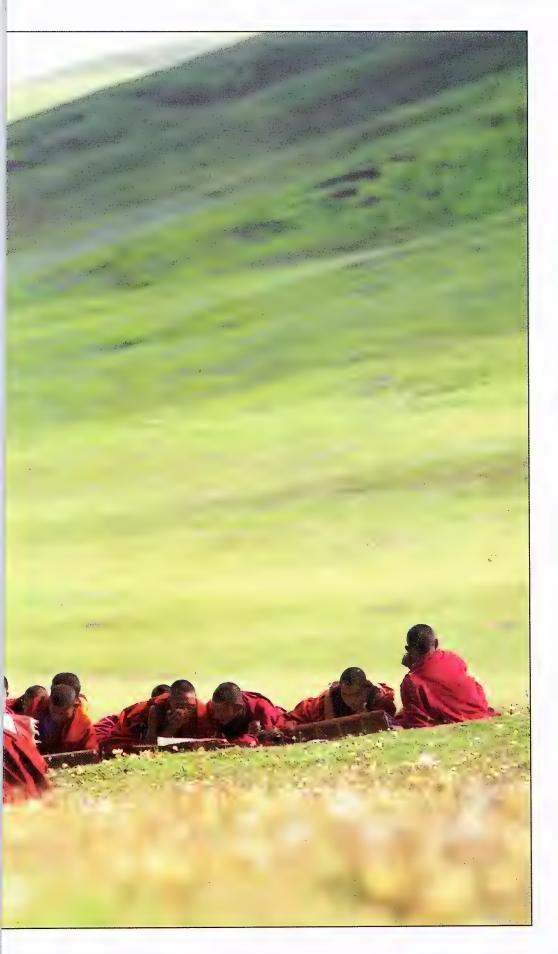
One of the most prominent Bodhisattvas, Avalokitesvara represents compassion, and is said to have miraculous powers to protect people from storms and disasters and to grant fertility to childless women. The common depiction, with six arms and eleven heads, suggests enormous powers. Avalokitesvara is the patron saint of Tibet. King Songtsan Gampo (617-650), who introduced Buddhism to Tibet, and the Dalai Lama are believed to be his reincarnation. In China, Avalokitesvara became Guanyin, the Goddes of Mercy. The carving captures the majesty of Avalokitesvara in lively detail, with the jade ornaments and pendants taking a secondary role to the face, arms and robe.













Photographer: ZHENG YUNFENG

As the breeze of late spring lightly touches the grasslands of Darlag in southeastern Qinghai, the lamas of Chalang Temple chant their prayers. The resonant sounds are carried far across the vast, empty land.



set aside for an exclusive Regency Club accomodations and amenities that cater specifically to business travellers. The Sheraton is situated in a park and also commands a view of a lake, and is marginally more distant from the city centre than the Hyatt. As for dining, the Hyatt Tianjin has a Japanese restaurant, and three Chinese restaurants serving Cantonese and northern dishes, with dumpling and noodle specialities; while the Sheraton Tianjin also offers local and Cantonese food, as well as American-style steaks.

Major Hotels of Tianjin

Tianjin's best known hotels are, in alphabetical order, the Astor, the Crystal Palace, the Hyatt Tianjin and the Sheraton Tianjin. But there are scores of places to stay in addition to these hotels.

First built in 1863, the Astor Hotel was probably Tianjin's oldest grand hotel. Its complex now contains two newer buildings in addition to the old wing. Some of modern China's historical personalities including Dr. Sun Yat-sen and the last Chinese Emperor, Puyi; had stayed or dined frequently in the hotel. It has three restaurants, two serving Cantonese and Szechuan dishes, and one serving continental cuisine.

The Crystal Palace has the most striking appearance and picturesque location on the shore of a tranquil lake. It is in a new commercial area that is a short distance from the city centre. The hotel's large, well-lit atrium and lakeside Terrace Cafe are some of the facilities for enjoying views of the lake. On nights during weekend in summer, the hotel organizes a food street at its lakeside cafe which has proved to be very popular with local people as well as guests. Next to the hotel is an exhibition centre which can also be used as a venue for a trade fair or product exhibition. Apart from its Chinese restaurant which offers Cantonese and Tianjin dishes and the lakeside cafe, the Crystal Palace also has a French restaurant and a Swiss-style coffee

Both the Hyatt Tianjin and Sheraton Tianjin have proved to be more popular with business travellers. The Hyatt Tianjin is situated in the city centre along the Haihe River, next to the Astor, and is very conveniently located. Its two top floors are

Astor Hotel 利順德大飯店



Photo by Wang Miao

No. 33 Tai'er Zhuang Rd, Tianjin 300042 Tel: 311688, 311112 Telex: 23266 ASHTL CN Fax: 316282 GM: Henry Liu

Founded In 1863, became joint-venture hotel In 1985 223 rooms and suites Rates: US\$51-208 Conveniently located in the city centre, 5-min drive from

railway station and 25-min drive from airport Taxi fare to/from airport: round trip Rmb 69.4 yuan, single trip Rmb 50.05 yuan

Facilities: Business centre, conference rooms, banqueting facilities, offices, Chinese and Western restaurants, disco, karaoke, shopping centre, laundry, beauty salon, car rental, clinic, baby sitter, massage, billiard and snooker room

Bohai Hotel

No. 21 Xinbei Rd, Tanggu, Tianjin 300451

Tel: 982009 Fax: 983329

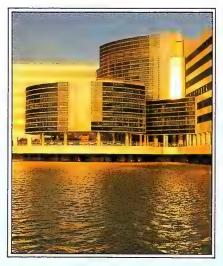
GM: Mao Yangzhu

330 rooms and suites Rates: single FEC 45 yuan, double FEC 50 yuan, suite FEC 141-167 yuan

Distances from: city centre 6 km, railway station 4 km, airport 30 km, port 15 km

The Crystal Palace Hotel, Tianjin 天津水晶宮飯店

You Yi and Binshui Rds, Hexi District, Tianjin 300061 Tel: 310567 Telex: 23277 TCPH CN Fax: 310591 GM: Zhang Cunming



Managed by the Swissotel Group

Hong Kong office: Swisshotel (Hong Kong) Ltd

602 Ruttonjee Hse, 11 Duddell St, Central, Hong Kong

Tel: 810 7031 Fax: 845 0140

348 rooms and suites

Rates (around): double US\$70-80, superior US\$25, suite US\$120/150, presidential suite US\$250

Distances from: city centre 4 km, railway station 6 km, airport 17 km, port 48 km

Facilities: Fully-equipped business centre, banquet hall for 350, 7 function rooms, French and Chinese restaurants, coffee shop, bar, health club, tennis courts, swimming pool, laundry, clinic, shopping facilities, beauty parlour, Bank of China service

Friendship Hotel Tianjin 天津友誼賓館



No. 94 Nanjing Rd, Tianjin 300040

Tel: 310372-3 Telex: 23264 FRHTL CN Fax: 310616

GM: Zhao Xue Ming

Opened August 1975

153 rooms and 29 suites Rates: twin US\$37, suite US\$65 Located in city centre, 1.5 km from railway station, 20 km from airport

Taxi fare to/from airport: about Rmb 70 yuan

Facilites: Business services incl. typing and photocopying, meeting room, shops, bars, post office, beauty parlour, health centre, tour guide

After September there will be a 10-20% discount off the hotel prices

Geneva Hotel 津利華大酒店

No. 32 Youyi Rd, Hexi District, Tianjin 300061

Tel: 342222 Telex: 234074 TWTC CN Fax: 349855, 349856

GM: Liu Zonghan

244 rooms and 26 suites Rates: single and double US\$45-50, suite US\$85/150

Distances from: city centre 5 km, railway station 8 km, airport 18 km, port 55 km

Huibinyuan Hotel

水上會賓園飯店

Shuishang Park Rd, Nankai District, Tianjin 300191 Tel: 319486

86 rooms Rate: standard FEC 56 yuan

Hyatt Tianjin 天津凱悦飯店





Tel: 318888 Telex: 23270 HYTJN CN Fax: 310021 GM: Joseph Nietlisbach Hong Kong office: Hyatt Hotels & Resorts 67 Nathan Rd, Kowloon, Hong Kong Tel: 723 2323 Telex: 50404 Fax: 739 6769, 739 8699 450 rooms and suites incl. two floors of Regency Club rooms Rates: standard US\$70, Regency Club room US\$108/120 Facilities: Business centre, Chinese, Western and Japanese restaurants, lobby lounge, club bar, health spa

Tianjin Xingang International Seamen's Club 新港國際海員俱樂部

Xingang, Tanggu District, Tianjin 300450

Tel: 973205 Fax: 973203

GM: Xia Qingcheng

79 rooms and 9 suites Rates: single/double FEC 60 yuan, suite FEC 115/240 yuan

Distances from: railway station 10 km, airport 40 km, port 5 km

Long Feng Hotel

龍鳳酒店

No. 1A Guanghua Rd, Hedong District, Tianjin 300182 Tel: 314 246 Telex: 23382 Manager: Wu Changgen

138 rooms and 24 suites Rates: standard FEC 54 yuan

The Park Hotel Tianjin

天津樂園賓館

No. 1 Le yuan Rd, Hexi District, Tianjin 300201 Tel: 809818 Telex: 23381 TJPH CN Fax: 802042 GM: Han Li

Opened March 1987

200 rooms incl. 10 suites Rates: single US\$38, suite US\$60 Located east of Tianjin's Youth and Children Recreation Centre, 8 km from railway station and 17 km from airport

Taxi fare (round trip): railway station about Rmb 50 yuan, airport Rmb 70 yuan

Facilities: Business facilities incl. secretarial and photocopying services, karaoke, dance hall, billiard room, laundry, shops, beauty parlour, car rental

Sheraton Tianjin Hotel 天津喜來登大酒店



Photo by Chang Jinsheng

Zi Jin Shan Rd, He Xi District, Tianjin 300061 Tel: 343388 Telex: 23352 SHTJH CN Fax: 318740

GM: Charles Woo

Opened 1987

Hong Kong office:

Sheraton Sales Centre Hong Kong

20 Nathan Rd, Hong Kong

Tel: 369 1111 Fax: 367 5097

208 rooms Rates: standard US\$ 70, superior US\$80, deluxe US\$85, studio US\$95, suite US\$115, presidential suite US\$200

Business Traveller Plan rates: US\$85/93 (single/double), valid June 1 - December 31, 1991

Located 12 miles from airport

Business facilities: 6 meeting rooms, 5860-sq-ft meeting space for up to 300, business centre

Other facilities: ballroom for up to 400 (450 if in theatre style), Chinese and Western restaurants, fitness centre, swimming pool, jogging path, complimentary use of bicycles

Tianjin Garden Hotel

天津迎賓館

No. 271 Machangdao, Hexi District, Tianjin 300204 Tel: 220732, 756531, 342234 Telex: 234044 TSCH CN Built in 1960

4 villas with about 53 rooms and suites Rate: standard FEC 92 yuan

Facilities: restaurants, bar, shop, meeting and reception rooms of various sizes

Tianjin Grand Hotel

Binshuidao, Youyi Rd, Hexi District 300211

Tel: 319000, 319200 Telex: 23276 TJHOT CN Fax: 319822

GM: Zhang Yushan

417 rooms and 58 suites Rate: standard FEC 90 yuan

Tianjin Hotel No. 1

天津第一飯店

198 Jiefang North Rd, Heping District, Tianjin 300042 Tel: 316438 Fax: 313341 GM: Qiao Shuhua

96 rooms Rate: standard FEC 210 yuan

Tianjin International Science & Technology Consultant Corp.

天津國際科技咨詢公司大廈

No. 25 Youyi Rd, Hexi District, Tianjin 300211

Tel: 319115, 348888

96 rooms Rate: standard FEC 110 yuan

Tianjin View Hotel

天津北方客館

No. 1 Zhabei Rd, Tanggu District, Tianjin 300452 Tel: 771301-04 Telex: 23376 TBFVH CN Fax: 771322

GM: Wang Zhigang

158 rooms and 22 suites Rates: standard

US\$50, superior US\$65, suite US\$90

Distances from: city centre 45 km, railway station 11 km, airport 46 km, port 3 km

Victory Hotel

Jintang Rd, Tanggu District, Tianjin 300451 Tel: 985833 Telex: 23375 TJVH CN Fax: 984470 GM: Dong Yumin

350 rooms and suites

Rates: standard US\$45, suite US\$60

Located near the Xingang Harbour, 45 km from city centre, 4 km from railway station, 25 km from airport, 15 km from port

Facilities: Business centre, Chinese and Western restaurants, health centre, indoor swimming pool, billiard room, bowling alley, disco

Zhongji Hotel

中冀賓館

No. 1 Weidi Rd, Hexi District 300201 Tel- 282386

56 rooms Rate: standard FEC 60 yuan



Representative Handicrafts

PHOTOS BY PENG ZHENGE

ianjin boasts some of China's most famous handicrafts. There are its beautiful carpets for example. But examples of smaller ones which are easier to carry are the Zhang painted clay figurines and Yangliuqing woodblock pictures, which represent two of the city's most popular arts and crafts.

Capturing the Flavour of Tianjin People

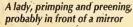
During the Qing Dynasty around the middle of the nineteenth century, Zhang Mingshan had learned from his father how to skilfully craft clay figurines. It was a true labour of love for him in that by the time he had grown up he would make clay figurines even during his leisure time, as he always carried a piece of clay with him. Like many Tianjin people, he enjoyed opera. Sometimes while he was watching an opera he would mould a figurine resembling a character that he found interesting. This he did rather discreetly in his long sleeves, deliberately worn for this purpose. And he would always return to see the opera again the next day if he was not satisfied with his work. He would also shape a clay model on the spot if inspired by someone he saw in the market or on the street. He was particularly interested in capturing the expression and pose of Tianjin people as they went about their daily routines. Gradually he had established a reputation as an excellent sculptor of clay figurines and his works sold well. He became known as Niren Zhang, "Niren" meaning "clay figurine".

Even though Zhang died in 1906, this craft has been passed down through four generations of the Zhang family to the present, the current successor being Zhang Naiying. During the 1950's the craft expanded from a family tradition and business and in 1959 the Tianjin Niren Zhang Painted Clay Figurine Studio was founded. The staff of the studio now include famous sculptors of Tianjin, descendants of Zhang Mingshan, the original "Niren Zhang", as well as art school graduates.

The figurines produced today, like those before them, are typically characterized by a realistic lively portrayal of a person caught in a moment of his or her life which reveals his character. The paint is applied in a combination of the traditional stylistic and elaborate Chinese painting, and the technique of New Year picture painting. Some of the more recent productions feature a modern portrayal of figurines which are instilled with a more exaggerated dramatic quality. But the most numerous would still be those figurines of ordinary Tianjin residents or opera characters caught with an expression and in a pose that reveals the personality within. One example is the old woman shown here who is trying to shove her money purse back into her garment pocket.

The studio with its workshop is located at: No. 202, Machang Ave, Hexi District, Tianjin 300074 (Tel: 319866, 334103). There is also a Zhang's Clay Figurine Shop on the Ancient Culture Street. Its Manager is

Gao Xingwen.





A clay sculptor capturing another vignette of Tianjin life



An elderly lady wrestles with layers of clothing and returns her purse to its rightful position.

of Tianjin

For Good Luck

The woodblock pictures first appeared in the small town of Yangliuqing in the western suburbs of Tianjin during the early seventeenth century, hence their name. By the time the Ming Dynasty ended in 1644, the pictures were already renowned, at least in the region. For generations the people of Tianjin, especially those in and around Yangliuqing, have been pasting these pictures onto the doors and walls of their houses during Chinese New Year and other festivals for good luck. That was why the pictures are generally referred to as New Year pictures.

They are produced by a combination of woodblock printing and hand painting, and are characterized by bright, vivid and pleasant images of beautiful women and legendary figures and stories, as well as children, fish, flowers and fruits. Some of the most typical motifs include a chubby child with some flowers or fruits such as peony, lotus, ormanthus flower, peach or pomegranate. All these flowers and fruits symbolize happiness and prosperity. The peach also represents longevity, and both pomegranate and lotus mean permanence and continuity. A common animal motif is a huge fish which indicates abundance. There are also elaborate depictions of scenes from legends, ancient operas or other literary works, as well as vignettes of happy village life. Fearsome-looking door gods or legendary figures said to have the power to drive away evil spirits are also depicted.

The best place to see the pictures is the Yangliuqing Art Society which has its own workshops and the largest collection of pictures. A picture of around one square foot may cost about Rmb 20-30 yuan. Apart from the New Year pictures, the art society also offers watercolour woodblock prints of both ancient and contemporary paintings and calligraphy, original works, as well as brushes, ink, seals, and other art materials.

There are people who actually prefer those pictures produced by common households, mainly for their own use. These pictures are generally not as fine and elaborate in most aspects as those produced by the Yangliuqing Art Society but may possess a stronger quality of folk art which some people value.



A pair of deities guarding the house



A very cheerful spring picture of children riding an ox

Still, anybody who is interested to take a good look at these pictures when they are in Tianjin should pay the art society a visit. There are three branches in the city as well as one in the original location:

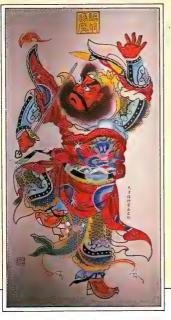
1) No.111, Sanheli, Tonglou, Hexi District, Tianjin (Tel: 331531, Manager: Hong Peiping)

2) No.116, Changchun Rd, Heping District (Tel: 702742, Manager: Meng Aiqin)

3) No.31-33, Gongnan St (which is referred to as the Ancient Culture St), Nankai District (Tel: 255191, Manager: Li Taiqin)

4) No.18, Xinhua Rd, Yangliuqing Town, Western Suburbs

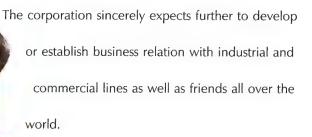
A woodblock painting of the legendary Zhong Kui who can ward off evil and exorcise ghosts





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more than 200 kinds of goods in her activities. Main items are of complete set equipment and instrument, water pumps, roller chains, bearings, containers, jacks, industrial and household appliances, machine tools, hand tools, farm machinery and auto-parts. The total value of export has continuously remained at the head place among the corporations of the same lines in China. Being one of the biggest and outstanding corporations of import and export of machinery and electrical products in China, the corporation has established business relations with firms in about 100 countries and regions in the world.







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RAVEL

Attractions of Greater Tianjin



The Water Park (by Wang Zhicheng)

Mount Panshan Located twelve kilometres to the northwest of the county seat of Jixian, its main peak rises 864 metres above sea level. It offers panoramic landscape views, as well as several old temples dating back as far as the Tang Dynasty (618-907).

The Great Wall at Huangya Pass Situated in Jixian County, this segment of the Great Wall is some 41 kilometres long and offers some beautiful landscape views.

Dule Temple Situated at the west gate of the county seat of Jixian, the temple is one of China's oldest high-rise buildings. Its Guanyin Boddhisatva is also one of the largest ancient sculptures extant in China today.

Tianhou Temple It was built in the third year of the reign of Emperor Taiding (1326) during the Yuan Dynasty. In the vicinity are several shops selling folk handicrafts.

Temple of Confucius Built during the first year of the Ming Dynasty emperor Zhengtong in 1463, the temple is the best preserved ancient building in urban Tianjin and contains the only two surviving ancient overhead archways in Tianjin.

Relic of Yihetuan Lüzutang Temple The temple was originally constructed in 1719 during the Qing Dynasty emperor Kangxi's reign. In 1900, Cao Futian, a leader in the Yihetuan or Boxers Movement, called his followers together in the temple to practise martial arts and conduct discussions. This is the only well preserved relic of the movement in China.



A papercut stall in the Ancient Culture Street market as Chinese New Year approaches (by Dong Yanging)

Guangdong Guildhall Now the Tianjin Opera Museum, the architecture of this structure is on a magnificent scale. The hall is the only Chinese traditional theatre existing in Tianjin. Of historical interest, Sun Yat-sen delivered a speech here in 1922.

Water Park This park is found in the southwest of Tianjin City and covers an area of 200 hectares, half of which is water. In fact, the park is built on thirteen islets connected by bridges. There are facilities for rowing, swimming and sailing. The Tianjin Zoo is also located within the park.

Haihe Park The park along both banks of the Haihe River is altogether 19 kilometres long. Tourists can board a sightseeing boat or rent small boats. Along the banks are flower gardens as well as many well preserved buildings from the nineteenth and twentieth centuries with foreign architecture as well as other historical sites. A club offering various water sports can also be found.

Food Mall and Hotel Street Located in the Nanshi area of the Heping District, the Food Mall is actually a food emporium in a square structure occupying 40,000 square metres. Various Chinese cuisines, local snacks and Western dishes can be found. Adjacent to the Food Mall is Hotel Street, consisting of two Qing-style brick buildings and an overpass building altogether having a floor space of 41,000 square metres. Hotel Street and the Food Mall form a convenient centre in the old city for eating, lodging, sightseeing and shopping.

Dabei Monastery The monastery was built during the reign of Shunzhi early in the Qing Dynasty and underwent expansion in 1940. It was subsequently renovated in 1980. Hundreds of Buddha statues created down through the years have been collected in the monastery.

Dagu Fort Situated on the banks of the Haihe River, sixty kilometres southeast of Tianjin city proper, this fort was built during the reign of Emperor Jiajing (reign dates 1522-1567) during the Ming Dynasty.

Tianjin's Special Tour Programs

Study Tours

Over 10,000 tourists come to Tianjin on study tours every year. They go to the city's famous universities, such as Nankai, and old middle schools, such as Nankai, Yaohua and Tianjin No. 1, for visits, exchanges and to experience life in factories, villages and neighbourhoods. Nankai University has a Chinese language training centre and classes for foreigners in traditional Chinese painting, Chinese classical music and Chinese dancing in its Oriental Art Department.

Great Wall Restoration Tour

The Great Wall at Huangya Pass, 120 km north of Tianjin proper in Jixian County, is the oldest part of the wall built of bricks. Now 3,025 metres of the wall, 20 forts, a watchtower and the Huangya Pass in the design of a tower and the Eight Trigrams battle formation have been restored. China's first Great Wall museum and forest of steles are at the pass. After touring, visitors can participate in the wall restoration work and receive a Great Wall restoration commemorative certificate.

Cycling Tour

China is the kingdom of bicycles, and Tianjin is one of the country's earliest and largest bicycle producers. The city's 34-km-long Zhonghuanxian (Middle Ring) Road and 71-km-long Waihuanxian (Outer Ring) Road provide wide, smooth and safe surfaces for cycling tourists, who can also ride to the Great Wall at Huangya Pass.

International Cruise-Ship Tour

Tianjin has the largest man-made harbour in north China and is an important trade and tourist port. Several dozen large cruise ships from Japan, America and Europe visit the city every year. On shore, passengers can visit Tianjin and Beijing. In the spring of 1990 Yajing, a regular passenger and cargo ship under Sino-Japanese joint management, started operation between Tianjin and Kobe. The ship has a passenger capacity of 442 and makes the 48-hour round-trip tour once a week.

Imperial Fair

Tianjian's folk flower fairs became known as imperial fairs after Emperor Qianlong of the Qing Dynasty (1644-1911) visited one on his way to tour the area south of the Changjiang (Yangtse River). The square in front of the city's Tianhou Palace, or Temple of Goddess of the Sea, and the age-old cultural streets to its north and south used to be

venues of the fairs. To revive folk cultural and art traditions, the city has for the past several years held grand imperial fairs in the cultural streets on the 23rd day of the third lunar month (the birthday of the Goddess of the Sea, generally falling in April), which feature lantern shows, lion dances, Shaolin Temple martial arts, stilt walking, drum and land-boat dances. For the Lantern Festival (the 15th day of the first lunar month, generally falling in February) folk flower fairs are held in the city's suburban areas.

Health Tour

Tianjin has many specialized and comhospitals. Their combined prehensive Chinese-Western medical treatment for fractures, acute abdominal diseases, gynaecological diseases and tumors is very advanced in China. In recent years they have made great progress in treating difficult and complicated cases and recurrent and common diseases, such as senile diseases, sexual dysfunciton, skin dieases, alopecia and rhinitis, by means of acupuncture, massage, Chinese medicine, medicinal diet, gigong, hot-spring bath and other modern measures. Tianjin's health and tourist departments have cooperated to open several recuperation and health centres, which run sessions of different durations.

Honeymoon Tour

Newlyweds in traditional Chinese wedding costume can have a traditional Chinese wedding in an ancient cultural street in the Yanyuan Hotel, receiving best wishes from local people in the street and spending a Chinese-style first honeymoon night. Or they can have a modern Chinese wedding in the splendid Crystal Palace Hotel. A colourful honeymoon tour to Tianjin, Jixian County, Beijing and the imperial summer resort in Chengde follows the wedding.

Car Rally Tour

Tianjin, 137 km from Beijing, is an ideal starting point for a rally. Tour groups can enter their own cars at Xingang (New Port) of Tianjin, drive on the wide Zhonghuanxian and Waihuanxian roads to get adjusted to road surfaces and go from Tianjin to Beijing on an express highway. Then they can follow any of four routes: northwest along the Old Silk Road, leaving China via the Kunjirap Pass in Xinjiang for Pakistan; following the "Eurasia Continental Bridge", leaving China from Xinjiang's Korgas Pass for the Soviet Union; traversing three provinces in the northeast and Hulun Buir Grassland, leaving China from Manzhouli for the Soviet Union; following the ancient Grand Canal, leaving China from Guangzhou or Xiamen. 0

Natural Scenery in Mount Panshan's Environs



Photo by Wang Miao

Located in the northwest of Jixian County in Tianjin and about 75 kilometres east of Beijing, Mount Panshan may well be the best-known scenic spot in Tianjin. Mount Panshan is on the edge of the North China Plain. Less than a thousand metres above sea level, the granite peaks rise abruptly, featured by the many sheer precipices and grotesquely shaped rocks and boulders. Its main peak, Guayue (Moon Hanging) Peak, though only 864 metres above sea level, rises precipitously, which makes it look especially tall and appear more grand. From the summit tourists can view the Great Wall to the

Six streams running in the valleys around Mount Panshan flow to the surrounding plains. The scenery along the banks of the streams is very beautiful. For instance, a stream on the southern side is flanked with green trees and there are many rocks of various shapes and sizes in the valley. In the central Panshan area, there is a stone bridge,

north and the Taihang Mountains to the

The best way to visit Panshan Mountain during the rainy season is to walk along the path parallel to one of the streams. In the valley and cliffs there are waterfalls. Though lacking the grandeur of surging torrents, sev-

on which many tourists like to sit to listen to

the splashing of the stream against the rocks.

In the dry season, the streams are replenished by mountain springs, some of which well from grottoes year round while others have waters which ooze out of rocks. This clean spring water is usually cool, sweet and refreshing, and of constant temperature in summer and winter alike. Tourists can

eral small waterfalls here offer idyllic scenes.

drink this water as well as bathe in it.

The Yuru (Jade Milk) Spring has a very interesting feature. In autumn and winter

Photo by Dong Yanqing

A corner of the Tiancheng Temple (left) on Mount Panshan, and on this stone mill are persimmons (above), one of the mountain's major produce.

when it wells less water, the spring slows to a trickle but stops when it is approached by people. This phenomenon is not unlike that of a shy child after meeting a stranger running away to hide himself or herself. A moment later, the spring trickles again.

On the hillsides flanking the valleys and on gentle slopes luxuriant forests grow. Among the more than 320 kinds of trees and shrubs found in the vicinity, pines are the most numerous. There are vast dense stretches of old pine trees around the Wansong (Ten Thousand Pine) Temple and the Songshu (Pine Tree) Ridge. The pine trees here have hauntingly bent trunks and coiled branches. This is because they grow on slopes with a thin and poor soil layer. In spite of these austere conditions, coupled with the harsh climates characterized by strong winds and many frosts and snows, these pine trees indomitably adapt themselves to the circumstances by growing close to the ground and stretching their branches horizontally to reduce the pressure of the strong winds and to avoid rubbing against each other. This accounts for the different shapes between these trees and those of the same species growing on plains. The pine trees growing on cliffs or in rock fractures show astonishing vitality by adapting themselves to the even more adverse circumstances.

Panshan Mountain is among the fifteen most famous mountains in China. As the saying goes, most of the famous mountains are inhabited by monks, and Panshan is no exception. In Panshan Mountain, there are 72 temples and monasteries which have been frequented by faithful followers for centuries.

Translated by Chen Jiaji

The echo is a marvellous natural acoustical phenomenon, in no small measure because it provides us with the nearly immediate self-gratification of hearing ourselves, in some cases many times over. Small wonder, therefore, that tourists take great pleasure in listening to various kinds of echoes during the course of their journeys. China offers several scenic spots where tourists and locals alike can indulge in hearing themselves shout, clap or even sing. Visitors stopping by Beijing can visit Tiantan, or the Temple of Heaven and stand at Sanyinshi, or the Stone of Three Echoes in the centre of Huiyinbi, or Echo Wall and clap. An echo would be repeated three times. The Echo Wall is a man-made "echo valley" as it were, but in many parts of China, there are quite a few echo chambers created naturally by the peculiar configuration of the terrain.

Fanghe Pavilion's Echo Aquatically Amplified

An example of such a natural echo chamber can be found near the Fanghe or Crane Release Pavilion at Gushan, or Solitary Hill on the shore of West Lake in Hangzhou, Zhejiang Province. With the long Inner West Lake between it and Baoshi (Precious Stone) Hill, Fanghe Pavilion is wedged between the two hills, one higher than the other. Between the two hills lies the quiet lakewater. If one makes a loud sound when gazing from the pavilion into the distance, he can hear the same sound repeated to him. The echo does not return too rapidly, and sounds as if someone is imitating the original sound on the opposite hill. On a moonlit night, if one drawls out a song in a low voice or plays a bamboo flute, the echoes are extraordinarily sweet and beautiful. But the unusual clarity of the echo only occurs if the source of the original sound is confined to an area within a dozen metres around the pavilion. Sounds emanating outside of the small confine, even under identical conditions, produce echoes sounding quite differently, and do not ring so clear or true. Another variable in determining the quality of echoes is the surface of the lakewater. If there is a storm and the lakewater has surging waves, the echoes are a little lower in tone and less clear.

Liangshan's Special Message Echoes

Located on top of Liangshan Hill in Qianxian County, Shaanxi Province, the Qianling Mausoleum includes the tombs of Tang Emperor Gaozong (reign dates 650-683) and his

Unwired for Sound:

The Best

Echoes in China

empress, Wu Zetian, who later became an emperor in her own right.

In 1987, a flight of stone steps leading to the mausoleum was completed. The flight, 575.8 metres in length, 11 metres in width and 86.2 metres high, consists of 526 steps and 18 terraces. Owing to the special geographical conditions, the whole flight of steps can produce strong echoes. Resonant and interesting echoes can be heard especially at the eighth terrace down from the top. Here if one claps slightly four times, he can hear echoes bearing an uncanny resemblance to "dispel worries" in Beijing dialect. Another four claps will evoke echoes sounding like the words, "fortune will fall". Still more interesting is that eight successive claps can evoke clear and melodious echoe message sounding like "dispel worries, fortune will fall". What is more, with each step one makes, he can hear beautiful and almost musical echo sounds seemingly given by a zither.

Four Sounds Valley

.The Guifeng Peak is situated by the Nanxin River twelve kilometres west of Geyang in Jiangxi Province. In ancient times it was called "Tortoise Peak" because on its top there are three huge stones, resembling tortoise shells. Walking beyond the end of the narrow ancient path on the hill, suddenly the scenery becomes clearly visible. A lush green valley lies beneath. The valley is named "Four Sounds Valley" after the inscription of characters with this meaning on the cliff by a Ming Dynasty (1368-1644) poet Wang Shiren. This place is surrounded by peaks on all sides. consequently a cry arouses three successive echoes, each sound seeming to emanate from a further distance. When one stand in front of the cliff and

cries "hello", the quiet valley immediately bustles with three echoes "hello ... hello ... hello". The popping of a few firecrackers here reverberates throughout the valley, which sounds like the profuse popping of firecrackers in the neighbourhood during festivals.

Cliff Arc in Dongkou: Hi-Fi Echoes

In 1987, a cliff producing high quality echoes was discovered on the hillside in Jiulong Village of Tongshan Township in Dongkou County, Hunan Province. The cliff, 50 metres in length and seven metres in height, is very smooth and arc shaped. During the investigation of the cliff, a group of people including both males and females stood about six metres away from the cliff, speaking, singing and playing the flute and erhu (a two-stringed bowed musical instrument). Ten seconds later, clear echoes resembling tape recordings of the original sounds were heard. The echoes sound louder and more resonant than the original sounds. This echo cliff is unique among the numerous spectacular stone landscapes in China, both in terms of its unusual shape and smoothness and the clarity of echoes.

China's Grandest Echo Cylinder

In 1990, perhaps the grandest echo cliff in China was discovered in a mountain village in Zanhuang County in the Taihang Mountains in Hebei Province. This echo cliff is situated in a boxlike gorge at the centre of the Zhangshiyan scenic area in the county. The cliff, with a narrow opening and a vast inside, is configured like a cylinder and is facing east. It is 90 metres in diameter with an arc length of more than 300 metres and a height of 100 metres. In the photo taken by an aerial camera, the cliff bears a similarity to a deep well. A person standing within echo range of the cliff who speaks in any direction will hear clear echoes.

It is reported that the discovery of such a grand and geometric natural echo cliff is virtually unprecedented in China. A geologic survey shows that the cliff was formed by the slow tectonic movement of the earth's crust causing a jacking up of the earth's surface during the orogenic movement of the Yanshan Mountains which began some one hundred million years ago.

China's grandest echo cliff is accessible by two buses daily, leaving Shijiazhuang Bus Terminus for Zhangshiyan Village in Zanhuang County.

Translated by Chen Jiaji

Huo Yuanjia's Strength of Character: Two Anecdotes

Earlier we have noted the proficiency of Huo Yuanjia in kungfu. Refinement of technique is a critical factor in the successful practice not only in the martial arts but in any sport or art. One does not rise to the top of one's profession in any martial art without possessing at the very least, superior, if not unmatched physical power. But physical strength alone does not a true champion make; strength of character is an indispensible ingredient.

Following are two anecdotes about Huo Yuanjia which serve as testimony not only to his uncommon brawn but to the firm character of the man.

Putting the Porter Chief in his Place

Huo Yanjia, a contemporary patriotic master of martial arts, once lived in Yong-fengtun Village in the western suburbs of Tianjin. There was in the locality a chief of the porter service who, possessing surpassing strength, considered everyone beneath him, bullied everybody else in the village and no-

body dared to offend him. In order to teach this villain a lesson, one early morning Huo Yuanjia put a millstone measuring one metre in diameter and 33 cm in thickness in front of the porter service facility. When the porters saw the millstone, they ask the chief of remove it. Exerting great effort, the chief tried several times, but the millstone would not budge. When the chief was informed that it was carried there from the west end of the village by a young man who had just settled in the village, he dismissed such as feat as impossible by saying "If I can't remove it, then nobody can! If that young man could carry the millstone to its original place, I would surrender my enterprise to him." So Huo Yuanjia was invited. Without much effort he removed the millstone to the west end of the village. The chief porter, thus humbled, made an apology to Huo in public and surrendered his porter service to Huo as promised. But Huo Yuanjia did not accept the offer, being content to warn the chief against being arrogant and bullying the villagers again.

Coin Crushing

In a back street of Yongfengtun there was a man of unusual physical prowess who earned his living by vending bean curd in two large boxes hung on both sides of an iron wheelbarrow. One day when Huo Yuanjian was standing at the door of of his own house, the bean curd vendor pulled up in front of Huo. He held the ends of the handles and raised the wheelbarrow nearly 20 cm above the ground — an act requiring great arm strength. Realizing that it was a feat of strength deliberately arranged by the bean curd vendor, Huo Yuanjia took out about 20 copper coins from his garment. Holding them between the thumb and middle finger of his left hand, our hero gave the coins to the vendor in exchange for some bean curd. The bean curd vendor took the coins only to find them crushed by Huo's vice-like grip. Then the bean curd vendor had to acknowledge that Huo Yuanjia's strength surpassed his own.

Translated by Chen Jiaji

The Tianjin Goubuli Stuffed Buns

The 100-year-old Tianjin Goubuli Stuffed Bun Restaurant is well-known both at home and abroad in spite of a name that would not work up an appetite. The name of the restaurant actually means "even the dogs (gou) would do him no harm (buli)".

About a hundred years ago, there was in Tianjin a boy whose father earned his living as a coolie. Unable to feed the baby, the father deserted him in a cold winter. Strangely enough, when the boy was discovered by a pack of wild dogs, instead of harming him, the animals gathered around him and protected him. Later the boy was taken home and raised by a passerby. Knowing that even dogs would not harm him, the neighbours called the boy "Goubuli", which became his nickname.

During the reign of Emperor Guangxu (reign dates 1875-1908), this "Goubuli", whose true name was Gao Guiyou, became an apprentice in Liuku Steamed Food Restaurant in Tianjin. There he learned to make steamed food. He was eager to perfect his skills and after years of painstaking practice he mastered the skill of mixing a special-flavoured meat filling, and a unique technique to knead dough. His skills earned the restaurant an outstanding reputation. Later the restaurant was called "Goubuli" Restaurant in honour of the dedicated apprentice.

Just when the restaurant had gained con-

siderable fame in Tianjin, Gao Guiyou left it. Forming a partnership with two friends, he set up a stall selling stuffed buns at the confluence of the South Canal. Gao Guiyou was bent on further refining the skills of stuffed bun making and developed the techniques differed from the usual ways. The buns made in this way were unique in shape and flavour, thus making them popular among customers.

A conflicting story concerning the name of the bun starts with Gao Guiyou's pet name "Gouzi (baby dog)". Being a quiet person, he would not acknowledge customers, simply letting them serve themselves, provided that they had paid for the buns. His frequent customers would say jokingly: "Gouzi sells stuffed buns, but he would refuse to acknowledge anyone." The Chinese equivalent of this is pronounced as "buli", which later became a popular twopart allegorical saying among people in Tianjin. Thus the name of Goubuli spread gradually. Not long after, the stall was enlarged into a restaurant and the new restaurant was named "Dejuhao". After a while people realized that the restaurant was owned by Gao, and simply called it Goubuli Stuffed Bun Restaurant. As a result, the true name Dejuhao, although inscribed in large characters on a board hung on the lintel of the restaurant, was gradually forgotten.

Later, the special flavour of Goubuli stuffed buns was discovered by Yuan Shikai (1859-1916), commander-in-chief of Hebei Province, whose troops were stationed and trained in Xiaozhan in Tianjin about the period of the Reform Movement of 1898. He bought two boxes of Goubuli stuffed buns and presented them to Empress Dowager Cixi. Cixi enjoyed the taste very much and ordered the buns presented to her again. Being accepted as an article of tribute, Goubuli stuffed buns became even more famous and attracted many admirers throughout the country who would come swarming into the restaurant. After this imperial endorsement, in quite a few medium and small-sized cities in North China, there sprang up many imitation Goubulis.

It is more than 60 years since the death of Gao Guiyou, the inventor of Goubuli stuffed buns and founder of the Goubuli Restaurant. In 1956, his grandson Gao Huanzhang was invited to restore the Goubuli Stuffed Bun Restaurant on the site of the former Fengzeyuan Restaurant on Shandong Road in Tianjin. After the resumption of business, Goubuli once again enjoyed rising prestige and even the Great Hall of the People in Beijing once sent chefs to learn how to make Goubuli stuffed buns.

Translated by Chen Jiaji

Tianjin's Climate

Tianjin has a continental monsoon climate. The annual precipitation in Tianjin is 569.9 mm with an uneven distribution over the seasons. Due to the relatively high latitudes of Tianjin, the rainy season, caused by the summer monsoon coming in from the Pacific, starts late and ends early. Accordingly, 62% of the annual rainfall occurs in July and August. In winter, the climate in Tianjin is affected by the cold and dry winter monsoon coming from the Arctic Ocean and Siberia, and consequently the total rainfall during the five months from November to the following March accounts for only 2.6% of the annual precipitation. The rainfall in the rainy season is mainly in the form of rainstorms with heavy downpours, which may cause flooding in some areas, yet the better part of the limited rainfall is wasted by way of accumulated water and flood peaks flowing into the sea after rains.

An interesting meteorological phenomenon is that Tianjin sometimes may experience floods even during drought years. This is because the fluvial system of the Haihe River consists of a lot of tributaries and the areas of the Yanshan Mountains and the Taihang Mountains - the upper reaches of the Haihe River - are the rainiest areas in northern China. Whenever heavy rains occur, torrents of the numerous tributaries rush to the estuary of the Haihe and into Tianjin, where there is only one outlet to the sea. This can cause a raging overflow onto the plain in great floods. For example, Tianjin underwent a severe drought in the first half of 1917, then in July that year there was a catastrophic rainstorm in the Taihang Mountains. Raging floods caused the whole city to be submerged. Another example occured in 1963. The rainfall of that July was less than half that of normal years. Yet there was also a flood that year. Owing to timely flood-diversion measures, this time Tianjin was spared inundation.

Tianjin city proper is 45 kilometres from the sea and its climate is seldom affected by the sea, which results in the drastic difference between minimum and maximum temperature. The annual daily range of temperature is 9.6°C, but during the dry season between March and June the range can reach 10-12°C, which is obviously more of characteristic of an inland continental climate.

In Tanggu District, however, which lies in the southeast of Tianjin less than 10 kilometres from the Bohai Bay, the climate is greatly affected by the sea. The temperature is comparatively cool by day yet relatively warm by night. The daily range of temperature here (7.4°C annually) is much milder than that of Tianjin. In April, May and June, when the difference between land and sea temperatures are highest, the maximum temperature is obviously reduced, averaging 2.2-2.3°C lower than the maximum of Tianjin city proper.

Generally speaking, spring comes to Tianjin about March 31st, summer around June 1st, autumn starts close to September 8th, and winter on approximately November 1st. September and October are the best months of the year for tourism, followed by April and May in the spring.

Translated by Chen Jiaji

Average Climatic Conditions in Tianiin / Tanggu

		Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Tienlin	Temperature (°C)	-4.0	-1.6	5.0	13.2	20.0	24.1	26.4	25.5	20.8	13.6	5.2	-1.6
Tlanjin	Rainfall (mm)	3.1	6.0	6.4	21.0	30.6	69.3	189.8	162.4	43.4	249	93	36
	Temperature (°C)	-3.9	-1.9	4.3	12.0	19.0	23.4	26.2	25.8	21.3	14.3	5.7	-15
Tanggu	Rainfall (mm)	3.1	5.2	6.2	22.4	29.1	65.8	200.8	175.6	51.3	26.3	10.5	4.6

Train Schedules
Beijing—Tianjin—Tangshan—Guye—Qinhuangdao

327 O.	319 O.	317 O.	313 O.	311 O.	309 O.	303/302 O.	Train No.	304/301 O.	310 O.	312 O.	314 O.	318 O.	320 O.	328 O.
14:17					06:50	From Shijiazhuang	Beljing South	To Shijiazhuang	20:30					12:06
	10:50		17:50	19:13	-	13:08	Beijing	14:55	_	08:28	16:20		20:13	-
14:32	11:13		18:10	09:34	07:04	13:31	Fengtai	14:05	20:18	08:10	16:02		19:56	11:54
15:31	11:58		18:56	10:22	07:50	14:20	Langfang	13:21	19:34	07:25	15:13		19:07	11:09
_	-		19:29	10:56	08:22	-	Yangcun	12:49	19:04	06:54	14:39		_	10:37
16:30	12:53		20:02	11:27	08:53	15:18	Tlanjin North	12:21	18:36	06:27	14:07		18:16	10:11
16:51	13:14	08:05	20.10	11:35	09:14	15:39	Tianjin	12:09	18:24	06:15	13:55	17:40	18:05	09:59
17:26	_	08:41			09:49	16:15	Tanggu	11:19	17:34			_	_	09:09
18:52	15:00	10:19			11:13	17:43	Tangshan	10.01	_			15:59	15:48	07:42
19:18		10:47			11:41	18:11	Guye	09:32	15 59			15 30		07:13
		11:14			12:08	18:45	Luanxian	08:55	_			14:58		06:41
		11:45			12:39	19:18	Changli	08:12	15:05			14:10		06:01
		12:13			13:08	19:50	Beidalhe	07:46	14:40			13:44		05:36
		12:35			13:30	20:!5	Qinhuangdao	07:20	14:14			13:!8		05:10

O. - Ordinary passenger train

Train Schedules Beijing—Jinan—Nanjing—Shanghai—Hangzhou—Fuzhou

148/145 F.T.	127 F.T.	123 F.T.	119 F.T.	109 F.T.	65 Exp.	45 Exp.	21 Exp.	13 Exp.	Train No.	14 Exp.	22 Exp.	46 Exp.	66 Exp.	110 F.T.	120 F.T.	124 F.T.	128 F.T.	146/147 F.T.
From Changchun	17:32	From Tianjin	15:22	12:30	18:30	10:37	21:55	14:40	Beljing	09:03	12:56	05:45	12:19	15:38	11:42	To Tianjin	13:50	To Changchun
12:33	19:55	09:18	17:36	14:55	20:23	12:29	23:32	16:16	Tianjin West	07:28	11:21	04:07	10:37	13:26	09:39	07:19	11:46	14:12
15:57	23:53	13:10	21:04	18:46	23:29	_			Dezhou		-		07:30	09:55	06:14	03:57	08:12	10:38
18:15	02:03	15:12	23:14	21:01	01:31	17:09	03:38	20:23	Jinan	03:27	07:20	23:34	05:35	07:42	04:03	01:42	05:17	08:32
23:11	07:09	20:24	04:32	02:16	06:22	21:37	_	_	Xuzhou	-	_	19:10	00:53	02:25	22:44	20:52	00:29	03:34
01:45	10:23	23:04	07:28	04:56	08:51	23:58	09:43	02:28	Bengbu	21:22	01:15	16:47	22:30	23:49	20:09	18:10	21:46	00:43
04:40		01:53	10:22	07:41	11:36	02:30	-	-	Nanjing	-	_	14:15	20:01	20:52	17:21	15:20		21:59
05:46		02:58	11:26	08:53	_	_	-	-	Zhenjiang	-	-	_		19:40	16:15	14:15		20:54
07:13		04:06	12:31	10:24	11:46	04:21	_	-	Changzhou	_	-	12:23		18:16	15:10	113:06		19:46
08:46		05:30	13:57	11:45		_	_	_	Suzhou		-	_		16:30	13:42	11:40		18:07
		06:55	-			07:05	15:19	08:04	Shanghai	15:45	19:38	09:47			-	10:25		
			19.24			11:24			Hangzhou			05:16			08:15			
						21:12			Yingtan			19:28						
						07:20		1	Fuzhou			09:11						

Exp. — Express F.T. — Fast through passenger train

Flights to and from Tianjin

1 112	jines to anu i	on nan	,	
Route	Days of Week	Dep.	Arr.	Flight No.
Beijing Tlanjin	1234567	07:55	08 35	CA1157
Tianjin — Beijing	1234567	17:20	17:50	CA1158
Changchun — Tianjin	1 3	07:20	10:55	CJ6345
Tlanjin — Changchun	1 3	16:50	20:25	CJ6346
Dallan — Tianjin	6	11:10	21:30	XO9604
Tlanjin — Dalian .	6	09:20	10:40	GP7603
Guangzhou — Tlanjin	1234567	11:05	13:45	CA1318
Ranjin — Guangzhou	1234567	09:25	10:05	CA1317
Hong Kong — Tianjin	1234567	13:45	16:35	CA104
Tianjin — Hong Kong	1234567	09:25	12:40	CA103
Shanghai — Tianjin	1 3 5	17:20	19:00	CA1524
Tianjin — Shanghai	1 3 5	14:40	16:25	CA1523
Shenyang — Tlanjin	4 1 3 1234567	12:10 09:00 07:20	14:10 10:55 09:15	GP7602 CJ6345 CJ6309
Tianjin — Shenyang	4 1 3 1234567	09.20 16:50 19:25	11:20 18:45 21:20	GP7601 CJ6346 CJ6310
Taiyuan — Tianjin	4 6	07:20 07:20	08:50 08:50	GP7601 GP7603
Tianjin — Talyuan	4 6	14:40 13:05	16:10 14:35	GP7602 GP7604
Zhengzhou — Tianjin	1 3 1234567	14:15 17:00	16:05 18:50	CJ6346 CJ6310
Tlanjin — Zhengzhou	1 3 1234567	11:40 09:45	13:40 11:50	CJ6345 CJ6309

(Valid Spring 1991 — Autumn 1991)

Major Restaurants in Tianjin

Standong (Tanjin disher Standong (Tanjin disher Standong cuisine Standong (Tanjin disher		Major Hestaurants in Tia	injin	
Suzhou Deyuelou Restaurant ## District, Nanshi Food Street ## Source Street ## So		Address	Telephone	Specialities
Emei Restaurant 4th District, Nanshi Food Street 25,0448 25,0333 Sichuan dishes Shandong cuisine 25,0334 Sichuan dishes Shandong cuisine 25,0334 Sichuan dishes Shandong cuisine 25,0335 Sichuan dishes Shandong cuisine 25,0335 Sichuan dishes Sichu	Zhejlang Restaurant	90, 4th District, Nanshi Food Street		Zhejiang cuisine
Penglaichun Restaurant 61, 3rd District, Nanshi Food Street 25,0193 Cantonese dishes Buangzhou Restaurant 1st District, Nanshi Food Street 25,0193 Cantonese dishes Haalin Restaurant 44, 2/F., 2nd District, Nanshi Food Street 25,046 Shandong cuisine 25,046 Shandong Cisines 25,046 Shandong Cuisine 25,046 Shandong Cisines 26,045 Shandong Cisines 26,045 Shandong Cisines 26,045 Shandong Cisines 26,046 Shandong Cisines 26,046 Shandong Cisines 26,047 Shandong Cisines 27,477 Shandong Cisines 28,447 Shandong Cisin	Suzhou Deyuelou Restaurant	37, 2/F., 2nd District, Nanshi Food Street	25.3738	Jiangsu cuisine
Guangzhou Restaurant Ist District, Nanshi Food Street 25.0777 Guangzhou Restaurant 44. 2/F., 2nd District, Nanshi Food Street 25.0548 Shandong cuisine 25.0548 Shandong cuisine 25.0546 Guangzhou Restaurant Ist District, Nanshi Food Street 25.0546 Bun Restaurant 17, 1st District, Nanshi Food Street 25.0062 Tanjin cuisine Tanjin Kobe Restaurant Ist District, Nanshi Food Street 25.0063 Tanjin cuisine Tanjin Kobe Restaurant Ist District, Nanshi Food Street 25.0065 Japanese food Shandong/Tianjin dishes Shandong/Tianjin dishes Shandong/Tianjin dishes Askiyao Restaurant 66, 2/F., 3rd District, Nanshi Food Street 25.0690 Shandong/Tianjin dishes Kinyuan Restaurant 66, 2/F., 3rd District, Nanshi Food Street 25.0029 Moslem Hod Moslem Hulfanglou Restaurant 15, 1st District, Nanshi Food Street 25.0029 Moslem food Restaurant Huanhu Middle Avenue, Tyuanbei, Hex District Hex District Hex District 10 Shan Rosd, Changjiang Avenue 11 Gushan Rosd, Changjiang Avenue 12 Shandong dishes 13 Japanes 14 Gushan Rosd, Heping District 15 Shandong dishes 16 Guangdong/Shandong 17 Shandong Rosd, Heping District 17 O.2540 Tianjin food Tianjin Klessling 31 Area 32 Pelang Rosd, Heping District 31 Area 32 Shandong dishes 33 Abejiang Rosd, Heping District 34 A8473 Shandong/Sichuan dishes 15 Shandong/Sichuan dishes 15 Shandong/Sichuan dishes 15 Shandong/Sichuan dishes 15 Shandong Rosd, Heping District 16 Aryon 17 O.2540 Tianjin food Tianjin food Tianjin food Tianjin Rosdaurant 25 Jelang Rosd, Heping District 36 Aryon 37 Shandong dishes 38 Area 39 Area 30 Area 30 Area 30 Area 30 Area 31 Area 31 Area 32 Area 33 Area 34 Aryon 34 Aryon 35 Area 36 Aryon 37 Shandong dishes 38 Area 39 Area 39 Area 30 Area 30 Area 30 Area	Emel Restaurant	4th District, Nanshi Food Street		Sichuan dishes
Hualin Restaurant 44, 2/F., 2nd District, Nanshi Food Street 25,0548 Shandong cuisine 25,0548 Gujing Restaurant 1st District, Nanshi Food Street 75,1934 Guangdong/Sichuan dishes Tanjin Kobe Restaurant 1st District, Nanshi Food Street 25,0062 Bun Restaurant 1st District, Nanshi Food Street 25,0062 Bun Restaurant 1st District, Nanshi Food Street 25,0062 Japanese food Arakiya Restaurant 1st District, Nanshi Food Street 25,0069 Japanese food Shandong/Tanjin dishet Shandong cuisine 86, 4th District, Nanshi Food Street 25,0690 Shandong/Tanjin dishet Kinyuan Restaurant 66, 2/F., 3rd District, Nanshi Food Street 25,0090 Restaurant 3rd District, Nanshi Food Street 25,0090 Restaurant 15, 1st District, Nanshi Food Street 25,0090 Restaurant 15, 1st District, Nanshi Food Street 25,0092 Restaurant 15, 1st District, Nanshi Food Street 25,0092 Restaurant 15, 1st District, Nanshi Food Street 25,0093 Restaurant 15, 1st District, Nanshi Food Street 25,0093 Restaurant 15, 1st District, Nanshi Food Street 25,0093 Restaurant 16, 2/F., 3rd District, Nanshi Food Street 25,0093 Restaurant 15, 1st District, Nanshi Food Street 25,0093 Restaurant 16, 1st District, Nanshi Food Street 27, 20093 Restaurant 18, 1st District, Nanshi Food Street 28, 20093 Restaurant 19, 20093 Restaurant 19, 20093 Restaurant 10, 20093 Restaurant 10, 20093 Restaurant 11, 20094 Restaurant 11, 20094 Restaurant 11, 20094 Restaurant 12, 20094 Restaurant 13, 20094 Restaurant 14, 20094 Restaurant 15, 20094 Restaurant 26, 20094 Restaurant 27, 20094 Restaurant 28, 20094 Restaurant 29, 20094 Restaurant	Penglaichun Restaurant	61, 3rd District, Nanshi Food Street		Shandong dishes
Gujing Restaurant 1st District, Nanshi Food Street 25.2790 25.2790 37.1934 38.3816 Goubuil Stuffed Burn Restaurant 1st District, Nanshi Food Street 25.0362 25.1340 38.3816 Goubuil Stuffed Burn Restaurant 1st District, Nanshi Food Street 25.0365 39.394 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 39.3946 3	Guangzhou Restaurant	1st District, Nanshi Food Street	25.0193	Cantonese dishes
Nanshi Goubuli Stuffed Bun Restaurant 17, 1st District, Nanshi Food Street 28, 2085 1340 17anjin Kobe Rostaurant 1 2nd District, Nanshi Food Street 28, 25, 2466 28, 1340 17anjin Kobe Rostaurant 28, 4th District, Nanshi Food Street 28, 25, 2466 28, 1340 17anjin Kobe Restaurant 28, 4th District, Nanshi Food Street 28, 2699 29, Shandong/Tianjin dishes 18thelou Seafood Restaurant 28, 2fr, 3rd District, Nanshi Food Street 28, 2699 29, Shandong Cuisine 28, 2699 29, 29, 29, 29, 29, 29, 29, 29, 29, 29,	Hualin Restaurant	44, 2/F., 2nd District, Nanshi Food Street		Shandong cuisine
Tianjin Kobe Restaurant Tianjin Kinyuan Restaurant Tianjin Kinyuan Restaurant Tianjin Kinyuan Restaurant Tianjin Restaurant Tianjin Restaurant Tianjin Kinyuan Restaurant Tianjin Kiessiing Tianjin Restaurant Tianjin		1st District, Nanshi Food Street		
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		Huangya Pass, Xiayingzi, Jixian County	022.91.23	Local food
	uhuatai Restaurant	Inside the Nankai University	318116 734385	Seafood

Train Schedules Beijing—Tianjin

73 Exp.	71 Exp.	Train No.	72 Exp.	74 Exp
17:14	08:35	Beijing	07:47	17:05
19:00	10:10	Tianjin North	06:11	15:21
19:08	10:18	Tianjin	06:00	15:10

Exp. — Express

Main Shops in Tianjin

Name	Address	Telephone
Friendship Company	21 Youyi Road, Hexi District	332477
Friendship Store	233 Jiefang Road, Heping District	393183
Huaqlao Store	209 Jiefang Road, Heping District	311620
International Market	211 Nanjing Road, Heping District	706224
Quanyechang Department Store	290 Heping Road, Heping District	703771
Tlanjin Department Store Building	172 Heping Road, Heping District	224195
Tianjin Arts & Crafts Co.	178 Heping Road, Heping District	705291
Tianjin Painting Gallery	4 Guanghua Road, hedong District	415061
Yilinge Antiques and Curios Store	161 Liaoning Road, Heping District	700308
Wenyuange Antiques and Curios Store	191 Heping Road, Heping District	703450
Culwenzhal Antiques Store	Guwenhua Street, Nankai District	255227
Yangliuqing New Year Picture Studio	111 Sanhe Lane, Tonglou, Hexi District	331531
Yangliuqing Picture Works	Guwenhua Street, Nankai District	255191
Tianjin Arts and Crafts Factory	503 Huanghe Avenue, Nankai District	273250
Tianjin Special Handicrafts Factory	16 Liuwei Road, Hedong District	244105
No. 1 Metal Handicrafts Factory	116 Hongxing Road, Hedong District	242172
Xingang Friendship Store	Xingang, Tanggu	973538
Business Department, Clay Figurine Zhang's Art Store	87 Guwenhua Street, Nankai District	255248
Carpet Company	68 Bajing Road, Hedong District	243678
Long Men Building Trade Corporation	3/F., District E, Long Men Building, Tianjin Railway Station, Hebei District	240242
Tlanjin Carpet Import & Export Company	11 Xiangtan Avenue, Hongqiao District	727621
Handicrafts & Sculptures Factory	20 Yejin Road, Nankai District	272860
Artificial Diamond Handicrafts Company	64, 2/F., 3rd District, Nanshi Food Street, Heping District	251522

Spots for Sightseeing in Tianjin

Name	Address	Telephone
Tianjin Art Museum	77 Jiefang Road North, Heping District	392484
Tianjin Historical Museum	4 Guanghua Road, Hedong District	414660
Tianjin Natural History Museum	206 Machang Avenue, Hexi District	318031
Tianjin Folklore Museum	Inside the Tianhou Temple, Ancient Culture Street, Nankai District	255062
Tlanjin Theatre Museum	31 Nanmennei Street, Nankai District	253443
Memorial Hall of the Boxers Movement	16 Lûzutang Lane, Ruyi'an Street, Hongqiao District	253659
Dabel Monastery	40 Tianwei Road, Hebei District	262320
Water Park	Shuishang Gongyuan Road, Nankai District	318430
Tianjin Zoo	Shuishang Gongyuan Road, Nankai District	344440
Beining Park	1 Zhongshan Road, Hebei District	662424
Xigu Park	Xigu, Hongqiao District	267165
Mount Panshan Scenic Area	Mount Panshan, Jixian County	(022) 912675
Huangya Pass Great Wall	Jixian County	(022) 912566
Ancient Cultural Street	Shuige Street, Nankai District	255054
Food Street	Nanshi, Heping District	250900
Xikai Cathedrai	Dushan Road, Heping District	701929
Former Residence of Huo Yuanjia	Xiaonanhe Village, Xijiao District	792240



Chongging-Yibin Train

The route, exclusively designed for sightseers, starts in Chongging and ends in Yibin. Running daily along the Yangtse River, it passes through such scenic spots as the Dazu stone sculptures, the Grand Buddha in Rongxian County, and the dinosaur museum in Zigong County.



Tour Along the Route of Qianlong

During the 18th century, Emperor Qianlong of the Qing Dynasty made numerous visits to many sites in Jiangsu Province. To trace along the route of the emperor, the Qianlong Water Route Tour has been organized. In Yangzhou the route starts five kilometres from the Tianning Monastery and finishes at the Pingshan Hall. A boat trip as part of this tour provides an opportunity to view more than twenty historical sites from the Sui Dynasty (581-618) and Tang Dynasty (618-907).

The 24 Bridge Scene area is a particular point of interest, as it contains a number of majestic bridges, pavilions and halls as well as scenic gardens. Particularly noteworthy is the Daming Temple, which is more than one thousand vears old, and the Imperial Garden of Emperor Qianlong (reign dates 1736-1795) and Kangxi Emperor (reign dates 1662-1722).



Tianjin and Beijing Guidebook

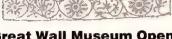
Tourist Maps and Beautiful Photographs: Beijing and Tianjin has been published in English by the Oriental Publishing House. With 54 colour maps, 38 photographs and concise introductions. it is a very practical travel guide, as it also provides information about historical sites, various organizations, travel routes, hotels and much more.



Tours of Hebei from Beijing

This year there will be a number of tours through Hebei starting from Beijing. Some of these tours are listed below

- · A grand bicycle tour along the Great Wall through Badaling, Mutianyu, Jinshanling to Laolongtou, the eastern end of the wall;
- · A circuit tour: Beijing Chengde -Zunhua - Tianjin - Beijing;
- · A tour of the ancient kingdoms of Yan and Zhao which existed during the Spring and Autumn Period and the Warring States Period (770-221 B. C.): Beijing - Handan - Shijiazhuang -Baoding - Beijing;
- The steppelands leading to Inner Mongolia: Beijing - Hohhot - Datong - Zhangjiakou - Beijing;
- · The relics and scenic spots tour: Beijing - Shijiazhuang - Zhengzhou Luoyang — Xi'an — Beijing;
- Coastal cities tour: Beijing Tangshan - Qinhuangdao - Shenyang
- Dalian Beijing;
 Visits to *qigong* and martial arts centres, herbal medicine clinics, porcelain factories, as well as centres for gymnastics and acrobatics.



Great Wall Museum Opens

The Shanhaiguan Great Wall Museum, China's biggest museum featuring the Great Wall, is located at Qinhuangdao in Hebei Province. The museum's collection includes relics, records, photographs and displays illustrating the history and significance of the wall.



Badong Shennongxi Tourist Zone Opens

This new tourist zone near the Three Gorges on the Yangtse River in Hubei Province is accessible only by boat. Located south of Shennongija Natural Preserve and thirty kilometres north of Badong, a tourist group of twelve or more can cruise the 20-kilometre long mountain stream on a reproduction of an ancient boat and view canyons, various stalactite formations, waterfalls, hanging coffins and an ancient plank path constructed on cliffs.



"Independent Zone" for Zhuozhou

Zhuozhou City (near Zhoukoudian, the site of Peking Man) in Hebei has set up an international non-governmental cultural and economic centre to promote international cultural and economic exchanges. Four hundred hectares have been set aside for this purpose. Foreign businessmen are encouraged to invest in construction of "independent zones" for trading, information exchanging or cultural exchange, including tourism.



Ming Tomb in Jiangxi

This tomb was recently discovered in De'an County in northern Jiangxi Province. This tomb of a wealthy woman has provided important materials for understanding burial and preservation techniques employed during the Ming Dynasty (1368-1644). Apart from the nearly uncorrupted body, 51 relics including gold artifacts, silk and cotton garments and other ornaments were unearthed.



Shanghai Golf Club Opens

Situated on Dianshan Lake in Shanghai's western suburbs, the 18-hole course is the eighth golf course to open in China. It is a joint venture between Chinese, Japanese and American enterprises.



Books on Tibet

The English edition of The Biographies of Dalai Lamas has recently been published. It is written by Ya Hanzhang, an expert in Tibetan studies. The book contains essays on the fourteen Dalai Lamas of Tibet, and it is only one of the many books about Tibet published in English by the Foreign Languages Press.



Dalian International Marathon

The 5th Dalian International Marathon will be held on October 27, 1991 in Dalian. Overseas participants should register before September 27. There will be cash prizes for the top twelve finishers. Any overseas runner may be eligible for free board and lodging. For more information, please contact: Dalian Municipal Tourism Bureau, No. 1 Stalin Square, Dalian, China; Fax 0411-337872; Telex 86326 DFAO CN.



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Crowne Plaza Opens in Beijing

The 400-room Holiday Inn Crowne Plaza in Beijing opened early in August. Located on Wangfujing Avenue close to Tian'anmen Square and the Forbidden City, the nine-storey hotel includes a business centre, swimming pool, shopping arcade, exhibition area, three restaurants and banquet rooms.



Imperial Jiucheng Palace Unearthed

Referred to as the No. 37 archaeological site, Jiucheng Palace is located 160 kilometres from Xi'an in Shaanxi Province, used to be an important imperial palace used for short excursions from the capital of Xi'an during the Sui (581-618) and Tang Dynasty (618-907).

N E X T



FOLLOWING QIANLONG'S TOURS THROUGH JIANGNAN

Next month's issue follows the footsteps of the Qing Dynasty emperor Qianlong's six journeys through what is called Jiangnan in Jiangsu and Zhejiang Provinces. We will visit many of the scenic gardens and parks which, apart from the history Qianlong conferred, have historical significance which long preceded his arrival. The beauty of these gardens inspired him to create replicas in Beijing of those gardens which he enjoyed the most.



- Tracing the Route of Qianlong Through Jiangnan
 - Nanjing Zhenjiang Yangzhou Changzhou Wuxi
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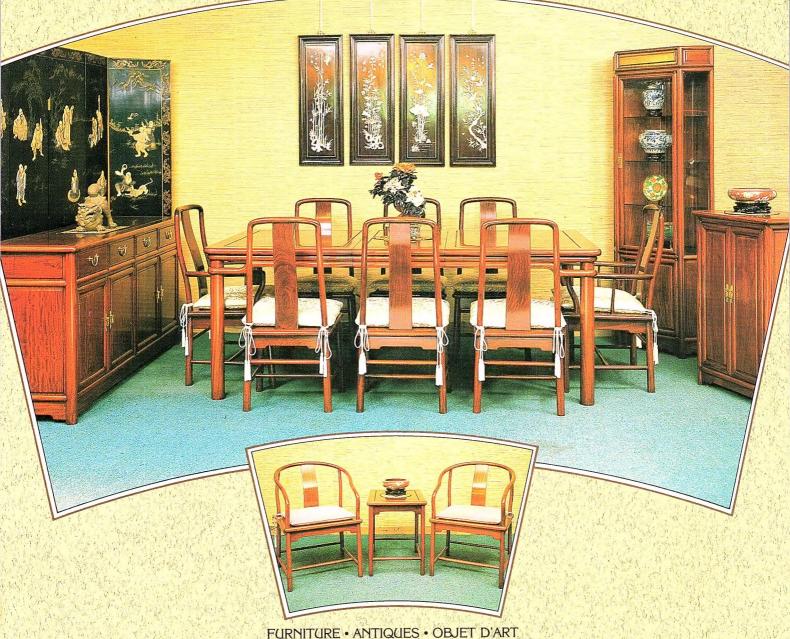
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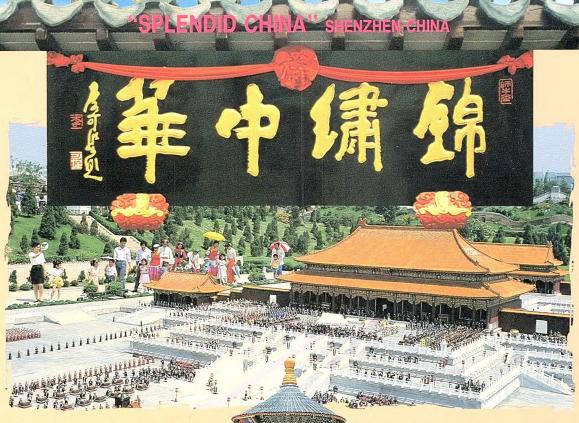
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